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THE
FIRST ANNUAL REPORT

OF THE
AMERICAN SOCIETY

FOR PROMOTING THE CIVILIZATION AND GENERAL IMPROVEMENT OF THE

INDIAN TRIBES
IN THE UNITED STATES

NEW-HAVEN:

PUBLISHED FOR THE SOCIETY, BY S. CONVERSE.



THE
FIRST ANNUAL REPORT

OF THE
AMERICAN SOCIETY

FOR PROMOTING THE CIVILIZATION AND GENERAL IMPROVEMENT OF THE

INDIAN TRIBES IN THE UNITED STATES.

COMMUNICATED TO THE SOCIETY, IN THE CITY OF WASHINGTON, WITH THE
DOCUMENTS IN THE APPENDIX, AT THEIR MEETING, FEB. 6, 1824.

NEW-HAVEN:

PRINTED FOR THE SOCIETY, BY S. CONVERSE.

.....

1824.

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CONSTITUTION

FORMED AT THE CITY OF WASHINGTON, FEBRUARY, 1822.



PREAMBLE.

WHEREAS the public attention has been recently awakened, and turned with peculiar interest, to the civilization of the Indian tribes within the United States, and it has hence become necessary to investigate the history, character, and actual condition of these tribes—And whereas the labor of a full, extensive, and accurate survey of this wide-spread and interesting field is too great for individual effort: Therefore, for the purpose of combining the wisdom, the talents, and active energies of men of information, qualified and inclined to engage in this benevolent work, and directing them to the aid and support of those, whose office requires that they take the lead in accomplishing it, a Society has been formed and organized under the following

CONSTITUTION.

I. The name of this Association shall be, “THE AMERICAN SOCIETY FOR PROMOTING THE CIVILIZATION AND GENERAL IMPROVEMENT OF THE INDIAN TRIBES WITHIN THE UNITED STATES.”

II. The special objects of this Society shall be, to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction; to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies, and manner of applying them;—also, into the efforts which have already made for

meliorating their condition, and the results of those efforts, and where they have failed, the causes of failure : to ascertain the number and names of the tribes, their places of residence, the extent, soil, and climate, of their respective territories, the stations where education families may be most advantageously located, and to suggest whatever means may be employed for their improvement.

Other objects of the Society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c., of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a CABINET for the use of the Government of the United States :—Also, to select suitable spots in the Indian country, for making experimental farms in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country ; to introduce the best breeds of domestic animals, and feathered fowls : And generally, to do all other things which such a Society can do, to accomplish its grand object, THE CIVILIZATION OF THE INDIANS.

III. Two rooms in this city shall be procured and appropriated to the use of the Society ; one for its CABINET, the other for its LIBRARY, and the use of the Secretaries.

IV. The officers of this Society shall be such number of Patrons, as it may seem fit to appoint, a President, Vice Presidents, a Corresponding Secretary, with two Assistants, a Recording Secretary, with an Assistant, a Treasurer, an Auditor, a Board of Directors, a Committee of Ways and Means, a Cabinet-Keeper, a Librarian, and a select body of Special Correspondents.

V. The successive Presidents of the United States, who shall have retired from office, shall be, ex-officio, Patrons of this Society, the Vice-President of the United States, ex-officio, its President ; the heads of Departments, Judges of the Supreme Court of the United States, and Governors of the several States and Territories, ex-officio, Vice-Presidents.

VI. The President of the Society, at its meetings, shall take the chair, and fulfil all the customary duties belonging to a presiding officer. In his absence, the Senior Vice-President, or next senior officer present, shall take his place and fulfil his duties.

VII. The Recording Secretary, Treasurer, Auditor, and all the Assistant Officers, will perform all the duties appropriate to their respective offices, which are usually performed by officers of like name in other Societies.

VIII. The Corresponding Secretary shall carry on correspondence with such members of the General, State, and Territorial Governments ; with the special Correspondents of the Society ; with Military Officers ; Missionary Societies ; Indian Superintendents and Agents ; and all other associations and individuals in our own country, who may be able to furnish information touching the objects of this Society, or otherwise assist its operations : Also with Foreign Societies of like character and objects ; and shall communicate his correspondence and the information he shall have received, at the annual meeting of the Society, and under the instructions of the Board of Directors, shall prepare the Annual Report of the Society.

IX. The Board of Directors shall consist of *thirteen members*, five of whom shall constitute a quorum for the transaction of all business of the Society, except the alteration of its constitution, and the disposal of its funds ; and for these purposes nine members shall be required for a quorum. The Board shall make, modify, and repeal, at its discretion, all rules and by-laws which they may form for the regulation of the Society ; superintend its general concerns ; advise the Corresponding Secretary in the discharge of his duties ; and after the first organization of the Society, shall fill their own vacancies, and vacancies of all other elective officers of the Society ; and shall make such alterations and improvements of the Constitution, elect such Honorary Members, and add such Special Correspondents, as they may think expedient, for the better attainment of the objects of the Society.

The Corresponding Secretary, his First Assistant, and the Recording Secretary, shall be, ex-officio, members of this Board.

X. The Committee of Ways and Means shall consist of five members, three of whom may constitute a quorum. This Committee shall devise and prosecute to effect, the measures most practicable, and best adapted, to supply the Treasury with the necessary funds to carry on its operations. They shall also provide and superintend the rooms for the Cabinet and Library of the Society, for the accommodation of its officers, and for its annual public meetings, and shall appoint and instruct the Cabinet-Keeper and Librarian in their respective duties.

It shall also be the duty of this Committee to collect materials, books, manuscripts, &c. for the Cabinet and Library, suited to the objects of this society.

XI. It shall be the duty of the SPECIAL CORRESPONDENTS of the Society to communicate to the Corresponding Secretary, from time to time, such facts, books, documents, printed and manuscript, ancient and modern, and general and particular information, as they may possess or collect, and may think it expedient to transmit, with their own remarks and suggestions, to be deposited in the Archives of the Society, at the City of Washington.

XII. Members of both Houses of Congress ; General Officers of the Army ; Commissioners of the Navy ; the President and Professors of Colleges and Theological Seminaries ; The Clergy of all denominations throughout the United States ; the President and Secretaries of all Associations and Societies, who embrace Indians among the objects of their attention ; all Commanding Officers of Military posts, within, or near the Indian Territories ; all Superintendents of Indians, and Indian Agents, shall be ex-officio, members of this society.

Any person may become a member of this Society, by transmitting the sum of five dollars, with his name and address to the Recording Secretary, to be placed on the Register of Members.

The Society will depend on the voluntary contributions of its members, to supply its Treasury with the funds necessary to carry on its various and extensive operations.

XIII. There shall be an annual meeting of the Society, at the seat of the Government of the United States, at twelve o'clock, on the

Wednesday succeeding the day appointed for the opening of Congress, of which notice shall be given in the public papers, by the Recording Secretary.†



According to the 9th and 12th articles of the Constitution, the Society has been organized as follows :—

OFFICERS OF THE SOCIETY.

PATRONS.

*Hon. *John Adams.*

*Hon. *Thomas Jefferson.*

Hon. *James Madison.*

Late successive Presidents of the United States.

PRESIDENT.

The *Vice President of the United States*, ex-officio.

VICE-PRESIDENTS, ex officio.

The Hon. *The Secretary of State.*

The Hon. *The Secretary of the Treasury.*

The Hon. *The Secretary of War.*

The Hon. *The Secretary of the Navy.*

*The Hon. *The Judges of the Supreme Court of the United States.*

† The time of the annual Meeting has been altered to February, the day and place of meeting to be appointed by the Directors.

*** The name of the PRESIDENT OF THE UNITED STATES might be expected to stand at the head of this respectable list ; but as he is, from the nature of his office, THE HEAD OF THE NATION, and of course of all its public Institutions, which are strictly *National* in their character, it is deemed superfluous and improper to place it here.

* These gentlemen declined accepting their office.—See their Letters in the Appendix.

Their excellencies, the Governors of the Several States and Territories, comprised in the National Union.

HONORARY MEMBERS.

Hon. *John Jay.*
 Gen. *Charles C. Pinckney.*
 Hon. *James Hillhouse.*
 Gen. *Thomas Pinckney.*
 Gen. *Andrew Jackson.*
 Hon. *Henry Clay.*

Rev. *Jedidiah Morse, D. D.* Corresponding Secretary.
George H. Richards, Esq. First Assistant Secretary.
Sidney Edwards Morse, A. M. Second Assistant do.
Elias B. Caldwell, Esq. Recording Secretary.
George Watterson, Esq. Assistant do.
Joseph Nourse, Esq. Treasurer.
 * *Peter Hagner, Esq.* Auditor.

BOARD OF DIRECTORS.

Hon. *Wm. Wirt, Attorney General of the United States.*
Francis S. Key, Esq.
 Rev. *James Milnor, D. D.*
 † *Rev. John Heckewelder.*
Thomas Eddy.
Robert Ralston, Esq.
 Rev. *William Staughton, D. D.*
 Rev. *Philip Milledoler, D. D.*
 Rev. *James Laurie, D. D.*
 Rev. *William Ryland,*
The Corresponding Secretary, ex-officio.
The First Assissant Secretary, do.
The Recording Secretary. do.

COMMITTEE OF WAYS AND MEANS,

† *Josiah Mergs, Esq.*
 * *Gen. Walter Jones.*
 * *Gen. John Mason.*

* Declined. † Deceased.

Col. Thomas M^cKenney.
Thomas Sewall, M. D.

SPECIAL CORRESPONDENTS.

The Presidents and Professors of Universities and Colleges in the United States, and all other ex-officio members of the Society.

Peter S. Duponceau, Esq.

Saml. L. Mitchell. M. D. L L. D.

Isaiah Thomas, Esq.

David Hosack, M. D.

John Pintard, Esq.

Col. Wm. M^cRee.

Hon. John Davis.

Rev. James Freeman, D. D.

Thomas Walcott, Esq.

Rev. Abiel Holmes, D. D.

Saml. R. Trevett, M. D.

James G. Trotter, Esq.

Hon. John Pickering,

Rev. John Sergeant,

Caleb Atwater, Esq.

Hon. Daniel Coney,

Rev. Mr. Gambold,

Rev. William Jenks,

Jeremiah Evarts, Esq.

John Law. Esq.

Rev. Eleazer Williams,

George I. F. Clark, Esq.

Solomon U. Hendrick, a Chief of the Muhheacunnuks.

Charles Hicks, Chief of the Cherokees.

CIRCULAR.



SIR,

The history and actual state of the Indian Tribes in our country, are undoubtedly, in every point of view, subjects of great interest to the Statesman, the Philosopher, the Patriot, the Philanthropist, and, peculiarly, to the Christian. These, you will perceive, are the prominent subjects contemplated by the Society, whose Constitution is herewith transmitted to you. If, Sir, your own views on these subjects accord with those of the Founders and Patrons of this Society, and you incline to co-operate with them in the arduous work in which they have engaged, a communication from you, to that effect, would be highly acceptable.

In the name and behalf of the Society, I have the honor to be, with high consideration and esteem,

Your obedient servant,

JEDIDIAH MORSE,

Corresponding Sec'y.

NEW-HAVEN, (CONN.)

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To



NOTE

OF THE

CORRESPONDING SECRETARY.

The Corresponding Secretary of "the Society for the Benefit of Indians," in fulfilment of the duty prescribed for him in the foregoing Constitution, respectfully requests the various officers of the Society, honorary Members, Special Correspondents, and all others of its Members,

after they shall have opportunity deliberately to examine and consider the various objects specified in the second article of the Constitution, to transmit to him free of expense, their opinion, as to these objects ; and if approved, on the best means of effecting them. Also, any books or documents, ancient or modern, printed or in manuscript, or information in any other form, which may throw light on the ancient or modern history, or present state, of our Indians, in the various particulars enumerated in the Article above referred to.

The Secretary, believing most sincerely that the objects contemplated by the Society are of vast importance to the welfare of the Indians, to the honor of our country, and to the interests of our common Christianity ; and that we possess the means requisite, with the blessing of Heaven, for the attainment of these objects, begs leave earnestly to request all gentlemen, who have like feelings and views, to lend their aid, in every way which they can devise, to accomplish an end so desirable. He leaves it to every gentleman to pursue his own course in reference to this end, and only asks *that* attention to it, which its immense importance obviously demands.

With these observations, the Secretary leaves the subject with his fellow Christians and fellow Citizens, adding only the words of Lord Nelson, in another case applicable to this—THE NATION, now awake to this subject, “ EXPECTS THAT EVERY MAN WILL DO HIS DUTY.”

Washington City, March 15, 1822.



The Society, at their annual meeting, appointed

George Watterston, Esq.

Elias B. Caldwell, Esq.,

George H. Richards, Esq.

A Committee to revise the Constitution of the Society, to propose such alterations, as they shall think expedient, and to submit them for consideration, at the next annual meeting.

ANNUAL REPORT, &c.



Every Association of men, having for their object the collection and diffusion of useful knowledge, comfort, and general happiness, among any portion of the unenlightened and miserable of the human family, is entitled to the attention and patronage of the public. "Essays to do good," even where success is doubtful, should yet be encouraged, because they indicate *good feelings* in those who make them. Encouragement will foster, increase, and diffuse such feelings. In extensive, complicated, and arduous works of benevolence, requiring large means, and powerful influence to carry them forward with success, individuals, associations, and whole communities, have each their appropriate duties. Individuals begin these works; they devise and suggest; Associations combine their wisdom, and ripen suggestions into plan and system; and thus the way is prepared for the nation to examine and approve, and then to lend the means and patronage necessary for their accomplishment. Under wise arrangements of this kind, the civil community is in its best state, and moves onward towards its grand object, the happiness of all its members, with order, harmony and strength, and with confidence of ultimate success. If one portion of its members are in a state of ignorance and suffering, all are thus prepared to suffer with it, and to direct their combined efforts to supply the appropriate and necessary relief.

A train of thought like this, prompted by the contemplation of the present state of the Indian tribes in our country, led to the formation of the benevolent Society committed to our direction. It originated in a disinterested regard to the welfare of this depressed, and long-neglected class of our fellow beings—in a strong desire, combined with a deep sense of duty and obligation, to raise them, if practicable, to the enjoyment, with us, of the blessings derived from our common christianity, and the various improvements peculiar to civilized man.

This society was formed at the seat, and under the eye and auspices, of the general Government of our country; with the knowledge and

sanction of its principal officers. Its specific object is stated in the Preamble of its Constitution ; it is, to give " aid and support to those whose office requires, that they take the lead in accomplishing the work" of civilizing the Indians.* Its members come forward in their appropriate character, not to assume the place, or to fulfil the duties of the Government, as some have apprehended ;† but as *helpers*, to do what they can, and what *it belongs to them to do, as good citizens*, to facilitate the operations of the Government, and of all those wise associations, which have been formed by different denominations of Christians, for attaining the desired object. If it be the grand design of the Society "to secure to the Indians instruction in all branches of knowledge suited to their capacities and condition," this too is the grand design of the national Government, and the Society does but co-operate in its proper sphere and character, in the accomplishment of it. If the Society, as means to the proposed end, proceed " to ascertain the character and strength of the moral and intellectual powers of Indians, their dispositions to receive instruction," and to do all the other things specified in the second article of their Constitution, all is to aid and support the Government in " accomplishing its grand object, the Civilization of the Indians." In this great and splendid work, there is labor enough for all individuals and bodies of men in the nation to perform ; and all can, proceed and are under imperious obligations, in their respective spheres, to move together, in all their combined strength, without collision or interference. All this is practicable, and is obviously the duty of the nation.

More, we think, need not be said to quiet any misapprehensions, as to the views of the Society. Its founders and Directors are conscious of their own integrity, and respect for the Government of their country, in what they have done, or intend to do.

Nor can we perceive any good ground for the anticipated evils from the future operations of the Society, which have also been suggested. It is composed of our own citizens, who all have a deep interest in the honor and prosperity of their country—and of such variety of individuals, and associations of men, of different political opinions and interests, and of religious denominations, as utterly to discourage all hope

* In 1802, (March 30,) Congress placed at the disposal of the President, \$15,000 per annum, and in Mar. 1819, \$10,000 per annum, more, to promote the civilization of the Indian tribes in our country.

† See Appendix.

of success of aspiring demagogues, should any such think of attempting to form a combination of any portion of its members for any sinister purposes. If the *character* of its members were not a sufficient guard against combinations of the kind apprehended, as we conceive it would be ; yet the utter *impracticability* of forming them, must be sufficient.

The *magnitude* of the Society is made an objection to it. "The machine is too unwieldy to be brought to act."* It may be so. It is an *experiment*, the success of which cannot be known till it shall have been tried. The magnitude and component parts of the Society were very naturally suggested by the magnitude and peculiar nature of its object. This object is *national* in its character ; and it is therefore fit that the nation should be employed in effecting it. The "Machine," and the *purpose* for which it was constructed, are not disproportionate. The difficulties and resistance which are to be overcome, require all the power provided for in the Constitution. If then the object of the Society be a fit and desirable one, of which no one can doubt, it is fit to employ machinery of sufficient power to overcome all intervening opposition and obstacles, to the attainment of this object. The end and the means should be equal to each other. The machine, though large and powerful in its movements, is yet simple in its construction. A slight impulse is sufficient to move it, so far as is necessary, and to keep it in motion. The work of civilizing the Indians, is of common obligation on the whole nation, and it is the duty of all to engage in it. If this were felt, as it ought to be, the machine would move without resistance, and would move strongly. Beside, the great body of the Society are to act merely by *influence* and *correspondences*, not by their *personal* attendance at its meetings. But a small portion of its members can even be supposed to assemble, and act together, at one time, in one place. Age, and distance, and expense, forbid this. A few, as in most other efficient societies, must, under the sanction and influence of the body, perform all the labor, and constitute its *active soul*. In this manner the machinery, which performs all the grand operations throughout the world, is kept in motion. Admit the correctness of these observations, and the objection to the Society, on account of its magnitude, vanishes.

It is honorable to the nation, and elevating to its character, in view of the civilized world, after slumbering so long, to awake and to rise

* See Appendix.

in its whole strength, to fulfil a great national duty,—to perform a splendid benevolent work. Such a work, doubtless, is that of raising *half a million* of fellow beings, inhabitants of our country, and original proprietors of its soil, from a state of ignorance, heathenism and wretchedness, to the possession of innumerable blessings, which result from Civilization and Christianity. To be instrumental in imparting these blessings to the destitute, is Godlike. It is the only sure way of securing for our country, the favour and protection of heaven. In carrying forward such a work, who can refuse his aid? Who, in a Christian community, will deny themselves the privilege and happiness of receiving the “blessing of thousands, who are ready to perish?”

In making our first annual report, it is proper to state—that the Society is yet in its infancy, and can hardly be said to have commenced its operations. Its officers, residing many of them at a distance from the seat of Government, have not, till the present annual meeting had a convenient opportunity to assemble for consultation. Plans for conducting the business of the Society, of course; have not yet been formed. Little more has been done, or could have been done, than the printing and circulating the Constitution among the officers and members of the Society, and receiving their answers. These, answers, exhibiting to a considerable extent, the feelings of the community in regard to the object and importance of the Society, are thrown into an Appendix, and form an interesting part of this report. Though the opinions of the writers of these letters, on some points, are different, it is encouraging to notice, that *all* agree in the grand points, in expressing concern for the welfare of the Indians, and for this end, desire of their civilization. A perusal of these letters can hardly fail to produce a deeper interest in favour of Indians; to impart new vigour in promoting all means now in operation for their benefit, and to excite wise and good men to employ their talents in devising other, and if possible, more efficient means for this purpose.

In the Report of the Corresponding Secretary, to the Secretary of War, on the state of the Indians of our country, lately made and published, may be found *Remarks and Suggestions** pertinent to the subject of this Report, to which the reader is referred.

We beg leave to state, that as yet no funds have been provided by the Society to defray necessary expenses, and to facilitate its operations.

* See Report, p. 65 to 96.

These expenses, up to the present time, have been paid by the Corresponding Secretary. An empty treasury augurs ill to the success of any Institution.

Yet amidst all the difficulties with which this Institution has had to struggle, and no great and good Institution has ever been established without them, it has unquestionably been instrumental of much good ; if in no other way, *indirectly*, by the mere knowledge of its existence. It has awakened the community to look at the condition of the Indians, and thus to prepare them to act for their relief. If the Society were to effect no more, it will have done enough to justify its establishment, and to reward its founders.

But it has already done more. It operates by its Correspondence with intelligent men, well informed in respect to the objects to be attained by the Society, dwelling in all parts of our country. The valuable fruits of this correspondence, hitherto carried on under many disadvantages, will be found in the Appendix to this Report. The direct good effects of the future and more mature and systematic operations of the Society, there is ground to hope, will be far greater, than they have been during its infancy.

And, so far as the knowledge of the existence and object of this Society shall be known among foreign nations, it will give them favorable views of our national justice and humanity, and may excite them, in reference to the ignorant and miserable among their own population, to "go and do likewise."

It may render essential aid, not only to the Government in fulfilling its duties, but to the cause of literature and science, and to all those religious Associations formed for the accomplishment of the same objects.

With the expression of these hopes, and of our best wishes for the prosperity of this, and of all good Institutions, commending them devoutly to the blessing of Almighty God, we conclude our Report, submitting it, very respectfully to the candor and acceptance of the Society.

In behalf of the Directors.

J. MORSE, *Cor. Sec.*



APPENDIX.

AT a stated meeting of the Executive Committee of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, held July 6th, 1822,

On motion, it was

Resolved, as the sense of this Committee, that it is the sacred duty of the citizens of the United States to promote the temporal and spiritual welfare of the aborigines of this country, by imparting to them the blessings of religion and civilization.

That the Committee highly approve of the laudable designs of "The American Society for promoting the civilization and general improvement of the Indian Tribes within the United States," and wish them the greatest success in securing for these interesting people, instruction in all branches of knowledge, suited to their capacities and condition.

That a copy of these resolutions, signed by the Chairman and the Recording Secretary, of the Committee, be transmitted to the Rev. Dr. Morse.

By order of the Executive Committee,

WM. WHITE, *President*.

Attest, JAMES MONTGOMERY, *Rec. Sec'y*.

To the Rev. Jedidiah Morse, D. D.

Sir,

According to a vote of the General Association of Connecticut, I send you the following copy of their order on your proposition for the benefit of the Indians:—

"The Constitution and list of officers of the Society for the benefit of Indians, recently formed at the City of Washington, having been laid before this Association,—

"*Voted*, That we highly approve of the object of said Society; and considering the wide range and importance of its proposed inquiries, and the number and talents of its officers, we cherish the hope that much good will result from the institution, and pledge our cordial co-operation."

Yours respectfully,

J. BRACE, *Scribe G. A.*

*General Association, Tolland, }
June 19, 1822.*

LETTER FROM THE HON. JOHN ADAMS.

Quincy, March 2d, 1822.

DEAR SIR,

I have received the honor of your respectful letter of the 16th of February, with the Constitution of a Society, which has relation to the aboriginal natives of the country. I wish every thing to be done for the happiness of the Indians, which that Constitution proposes; but I have great doubts of the propriety of a voluntary association for such purposes. The President, Senate, and House of Representatives, assisted by the subordinate labors of the Heads of Department, are the constituted authorities for conducting all our Foreign relations, and their power and means are fully adequate to the service. If the Government wants, or desires the assistance of such a Society, they have a right to incorporate one; and I think the Government ought to have the appointment of the officers of it. I have ambition enough to be gratified with seeing my name in such a list of illustrious characters; but as I cannot approve the institution, I must decline the honor.

I am Sir, with much respect and esteem, notwithstanding all the differences of opinion between us, your sincere friend and most humble servant.

JOHN ADAMS.

Rev. JED'N MORSE, City of Washington.

LETTER FROM THE HON. THOMAS JEFFERSON.

Monticello, March 6th, 1822.

Sir,

I have duly received your letter of Feb. 16, and have now to express my sense of the honorable station proposed to my ex-brethren and myself in the constitution of the Society for the civilization and improvement of the Indian tribes. The object too, expressed as that of the association, is one which I have ever had much at heart, and never omitted an occasion of promoting, while I have been in situations to do it with effect; and nothing even now in the calm of age and retirement, would excite in me a more lively interest than an approvable plan of raising that respectable and unfortunate people from the state of physical and moral abjection, to which they have been reduced by circumstances foreign to them. That the plan now proposed is entitled to unmixed approbation, I am not prepared to say, after mature consideration, and with all the partialities which its professed object would rightfully claim from me. I shall not undertake to draw the line of demarkation between private associations of laudable views and unimposing numbers, and those whose magnitude may rivalize and jeopardize the march of regular government; yet such a line does exist. I have seen the days, they were those which preceded the revolution, when even this last and perilous engine became necessary; but they were days in which no man would wish to see a second

time. That was the case where the regular authorities of the government had combined against the rights of the people, and no means of correction remained to them, but to organize a collateral power which, with their support, might rescue and secure their violated rights.

But such is not the case with our government. We need hazard no collateral power, which by a change of it's original views, and assumption of others, we know not how virtuous or how mischievous, would be ready organized and in force sufficient to shake the established foundations of society, and endanger it's peace, and the principles on which it is based. Is not the machine now proposed of this gigantic stature? It is to consist of the ex-presidents of the U. S. The Vice President, the heads of the Executive Departments, the members of the Supreme Judiciary, the Governors of the Several States and territories, all the members of both Houses of Congress, all the general officers of the army, the commissioners of the Navy, all Presidents and Professors of Colleges and Theological Seminaries, all the Clergy of the U. S. the Presidents and Secretaries of all associations having relation to Indians, all commanding officers within or near Indian territories, all Indian Superintendants and agents; all these *ex-officio*; and as many private individuals as will pay a certain price for membership. Observe too that the clergy will constitute* nineteen twentieths of this association, and by the law of this majority, may command the 20th part, which, composed of all the high authorities of the U. S. civil and military, may be outvoted and wielded by the 19 parts, with uncontrollable power, both as to purpose and process. Can this formidable array be reviewed without dismay?

It will be said, that in this association will be all the confidential officers of the government, the choice of the people themselves. No man on earth has more implicit confidence than myself in the integrity and discretion of this chosen band of servants, but is *confidence*, or *discretion*, or is *strict limit*, the principle of our constitution? It will comprehend indeed all the functionaries of the government, but seceded from their constitutional stations as guardians of the nation and acting not by the laws of their station, but by those of a voluntary Society, having no limit to their purposes, but the same will which constitutes their existence. It will be the authorities of the people, and all influential characters from among them arrayed on one side, and on the other, the people themselves, deserted by their leaders—it is a fearful array, it will be said that these are imaginary fears. I know they are so at present, I know it is as impossible for the agents of our choice and unbounded confidence, to harbor machinations against the adored principles of our constitution, as for gravity to change its direction, and gravid bodiest to mount upwards. The fears are indeed imaginary, but the example is *real*. Under its authority, as a precedent, future associations will arise, with objects at which we should shudder at this time. The society of Jacobins, in another country, was instituted on principles and views as

* The clergy of the U. States may probably be estimated at 8000, the residue of his society at 400, but if the former number be halved the reasoning will be the same.

virtuous as ever kindled the hearts of patriots. It was the pure patriotism of their purposes which extended their association to the limits of the nation, and rendered their power within it boundless ; and it was this power which degenerated their principles and practices to such enormities, as never before could have been imagined. Yet these were men ; and we and our descendants will be no more. The present is a case where, if ever, we are to guard against ourselves, not against ourselves as we are, but as we may be, for who can now imagine what we may become under circumstances not now imaginable ? The object of this Institution seems to require so hazardous an example, as little as any one which could be proposed. The Government is at this time going on with the process of civilizing the Indians on a plan probably as promising as any one of us is able to devise ; and with resources more competent than we could expect to command by voluntary taxation ; is it that the new characters called into association with those of the Government, are wiser than these ? Is it that a plan, originated by a meeting of private individuals is better than that prepared by the concentrated wisdom of the nation, of men not self-chosen, but clothed with the full confidence of the people ? Is it that there is no danger that a new authority, marching independently along side of the government, in the same line, and to the same object, may not produce collision, may not thwart and obstruct the operations of the government, or wrest the object entirely from their hands ? Might we not as well appoint a committee for each department of the government, to counsel and direct its heads separately, as volunteer ourselves to counsel and direct the whole in mass ? And might we not do it as well for their foreign, their fiscal, and their military, as for their Indian affairs ? And how many Societies, auxiliary to the government, may we expect to see spring up, in imitation of this, offering to associate themselves in this and that of its functions ? In a word, why not take the government out of its constitutional hands, associate them indeed with us to preserve a semblance that the acts are theirs, but ensuring them to be our own by allowing them a minor vote only ?

These considerations have impressed my mind with a force so irresistible, that, (in duty bound to answer your polite letter, without which I should not have obtruded an opinion) I have not been able to withhold the expression of them. Not knowing the individuals who have proposed this plan, I cannot be conceived as entertaining personal disrespect for them ; on the contrary, I see in the printed lists persons for whom I cherish sentiments of sincere friendship ; and others, for whose opinions and purity of purpose I have the highest respect, yet thinking as I do, that this association is unnecessary ; that the government is proceeding to the same object under controul of the law ; that they are competent to it in wisdom, in means and inclination that this association, this *wheel within a wheel* is more likely to produce collision than aid ; and that it is in its magnitude, of dangerous example, I am bound to say that, as a dutiful citizen, I cannot in conscience become a member of this Society, possessing as it does, my entire confidence in

the integrity of its views. I feel with awe the weight of opinion to which I may be opposed, and that, for myself, I have need to ask the indulgence of a belief, that the opinion I have given is the best result I can deduce from my own reason and experience, and that it is sincerely conscientious ;—repeating therefore my just acknowledgment for the honor proposed to me, I beg leave to add the assurances, to the Society and yourself of my highest confidence and consideration.

THOMAS JEFFERSON.

Rev. JEDIDIAH MORSE.

LETTER FROM THE HON. JAMES MADISON.

Montpelier, Feb. 28, 1822.

Sir,

I have recieved your letter of the 16th, with the printed Constitution of a Society for the benefit of the Indians.

Esteeming, as I do the objects of the Institution, I cannot decline the honorary relation to it which has been conferred on me ; though good wishes be the only returns I shall be able to make.

Beside the general motive of benevolence, the remnants of the Tribes within our limits, have special claims on our endeavours, to save them from the extinction to which they are hastening, and from the vices which have been doubled by our intercourse with them. This cannot be done without substituting for the torpid indolence of the wigwam, and the precarious supplies of the chase, the comforts and habits of civilized life. With the progress of these may be sown those elements of moral and intellectual improvement, which will either not be received into the savage mind, or be soon stifled by savage manners.

The Constitution of the Society very properly embraces the object of gathering whatever information may relate to the opinions, the Government, the social condition &c. of this untutored race. Materials may thus be obtained for a just picture of the human character, as fashioned by circumstances which are yielding to others, which must efface all the peculiar features of the original.

Be pleased to accept Sir, the expression
of my esteem and friendly wishes,

JAMES MADISON.

Rev. JEDIDIAH MORSE.

LETTER FROM THE HON. JOHN C. CALHOUN.

War Department, March 19th, 1822.

Sir,

I have received your note of the 16th Feb. covering the Constitution of the Society, for civilizing the Indians. I percieve, by referring to it, that the Secretaries of the several Depart-

ments are *ex-officio* Vice Presidents of the Society. It will afford me pleasure, while I hold my present official station, to act with the Society, as far as it may be consistent with my duties, in effecting the object which it proposes.

With respect and esteem

I am your obedient Servant,

J. C. CALHOUN.

Rev. JEDIDIAH MORSE, Cor. Sec.

LETTER FROM JOSEPH NOURSE, Esq

Rev. Jedidiah Morse, D. D.

DEAR SIR,

I was favored with a copy of the proceedings of the Society, for an amelioration of the situation of the various Indian Tribes, and regret that I have not before answered your communication.

I am very well disposed to act as Treasurer, *gratis*, my services to be considered adequate to any pecuniary subscription I could make; under this condition, I accept of the appointment, and will faithfully account for all Monies that may come into my hands, but in no case, to be in an advance.

Wishing the Society all possible success.

I remain dear and Rev. Sir

Your obedient Servant,

JOSEPH NOURSE.

City of Washington, 27th March, 1822.

LETTER FROM HON. JOHN JAY, Esq.

Bedford, West Chester County, N. York, 10th June, 1822.

DEAR SIR,

I have received the Pamphlet you had the goodness to send me, relative to the Society for the benefit of Indians; with a manuscript note subjoined, inviting a full communication of my views, and opinions on the subjects in question. My health neither is, nor probably will be such, as to enable me to take comprehensive views of those subjects, and form mature and satisfactory opinions on the various topics which they embrace.

That the measures of the society may be accommodated to the circumstances of the Indians, an accurate knowledge of those circumstan-

ces, will of course be requisite—but the difficulties on this head have been obviated by your Report to the Secretary at War ; which I observe is to be published by subscription, and for which I shall subscribe. It also appears to me to be equally necessary, that it should be ascertained and known with precision, what part of the business has been, or is expected to be, assumed by the government, and what part left to the care and management of the society.

The society will doubtless proceed circumspectly ; and from time to time regulate their operations, according to the dictates of experience. Their objects are laudable, and I hope their exertions to attain them will be successful.

I remain dear Sir,

Your Friend and obedient Servant.

JOHN JAY,

The Revd. Doctor MORSE.

LETTER FROM HON. J. MARSHALL.

Washington, Feb. 20th 1822.

SIR,

I have received your letter of the 16th inst. accompanying a copy of the constitution, of "a new society for the benefit of Indians, organized at the city of Washington," of which the Judges of the Supreme Court of the United States, with other high officers of government, are, *ex officio*, Vice Presidents.

From the most entire conviction of my inability to contribute in any manner to the success of this institution, I must decline the honor of being considered as one of its Vice Presidents.

I am Sir with great respect,

Your obedient Servant.

J. MARSHALL.

The Revd. JEDIDIAH MORSE.

LETTER FROM HON. BUSHROD WASHINGTON.

Washington, Feb. 20, 1822.

REVD. SIR,

I beg you to present my thanks to "the society for the benefit of Indians, for the honor conferred upon me, as one of the Judges of the

Supreme Court of the U. S. of becoming *ex-officio*, one of the Vice-Presidents of the Society. Conscious nevertheless, that the entire of my time by other public duties, would prevent me from devoting any part of my attention to the concerns of this benevolent institution, and believing that it will be in the power of its members, to supply my place by a more fit appointment : I beg leave to decline the honor intended me, and am with great respect,

Revd. Sir,
Your most obedient Servant.
BUSH. WASHINGTON.

Rev. JEDIDIAH MORSE.

LETTER FROM HON. B. LIVINGSTON.

Washington, 25th Feb. 1822.

REVEREND SIR,

Your favor of the 16th instant, with a copy of the constitution therein-referred to, has been duly received. The objects of the society are so very extensive, that to render them attainable even in a very partial degree, will require the united efforts and activity of every member. The services of one at my time of life, and in my situation, can be of little or no use. I must therefore be allowed to decline an acceptance of the office of one of its Vice-Presidents, to make room for some other gentleman, from whose co-operation and talents much more good may be expected.

With my best acknowledgments to the society for the honor intended me, and to you, for your polite communication, I am, Sir, with great respect and consideration,

Your most obedient Servant,

B. LIVINGSTON.

The Revd. JEDIDIAH MORSE.

LETTER FROM HON. THOMAS TODD.

Washington, Feb. 24th 1822.

SIR,

I have the honor to acknowledge the receipt of your favour of the 16th inst. accompanied with a constitution of "the American Society for promoting the civilization and general improvement of the Indian Tribes within the United States."

I ask the favour of you to return my sincere thanks for the honour conferred on me by the Constitution, and to inform the society that my official duties, and private avocations prevent my acceptance of the distinguished office they have conferred on me.

I am Sir,

Very respectfully yours,
THOMAS TODD.

Rev. J. MORSE.

LETTER FROM HON. G. DUVALL.

Washington, Feb. 21, 1822.

SIR,

Your letter of the 16th, accompanied by the constitution of the society, for the benefit of Indians, was duly received. It announces the appointment of the Judges of the Supreme Court, as Vice-Presidents of the society.

However laudable the objects of the association may be, it appears to me that the magnitude of the undertaking, cannot fail to render success impracticable and hopeless. Independently of this consideration, the advanced stage of my life, my official duties, and other avocations compel me to decline the honour conferred on me.

I am with great respect,

Your obedient Servant.

G. DUVALL.

Revd. DOCTOR MORSE.

LETTER FROM HON. WILLIAM JOHNSON.

Washington, Feb. 28, 1822.

DEAR SIR,

The preservation and instruction of our destitute Aborigines, is with me a very favourite object, and I sincerely wish to promote any practicable effort to improve their condition.

The society which has honored me with the nomination of Vice-President, could it be brought into operation, would undoubtedly exhibit the most spirited effort that could be made to promote your benevolent purpose. But I fear the machine is too unwieldy to be brought to act; and as so much depends upon the influence of the individuals who have instituted it, you would much oblige me by letting me have a list

of the names, of the gentlemen who framed the constitution. I will then have the pleasure of returning an answer to the polite invitation to join it, communicated to me, through your note of the 16th.

Your very humble servant,

WILLIAM JOHNSON.

Mr. JEDIDIAH MORSE, Acting Secretary of the Society for the benefit of the Indians.

LETTER FROM HON. JOSEPH STORY.

Washington, Feb. 18, 1822.

SIR,

I have the honour to acknowledge your letter enclosing a copy of the constitution of a new Society, for the benefit of the Indians, by which the Judges of the supreme court are appointed ex-officio Vice-Presidents. My official duties and private concerns are so numerous, that I must decline entering into any new engagements of this sort; and I therefore resign the office to which I am elected, with my grateful acknowledgments to the Society, for their kindness and attention.

I have the honour to be with great respect,

Your most obedient servant.

JOSEPH STORY.

The Reverend JEDIDIAH MORSE, Cor. Secy. &c.

Extract of a letter from the Honourable Judge Richards, of Waddington, State of New-York, dated March 12th, 1822, and addressed to the First Assistant Secretary.

"I have duly received a copy of the "constitution of the Society for promoting the civilization and general improvement of the Indian Tribes within the U. S." For this instance of your polite attention, please accept my particular acknowledgments. I pray God, the philanthropic labours of this very laudable association may be crowned with success, and its patriotic and beneficent founders realize their most sanguine expectations. It will afford me pleasure to co-operate with the society in the accomplishment of its objects, to the extent of my ability. You will recollect there is an Indian Village in this vicinity (St. Regis) which I trust, will not escape the vigilant attention and useful labours of the society."

LETTER FROM HON. DANIEL CONEY.

Augusta, Maine, March 7, 1822.

SIR,

The American Society recently formed for the civilization of the Indian Tribes within the U. States, having for its object the melioration of a portion of our fellow men, who inhabit the forests of our country, destitute of the *Bible*, and of the benefits of civilized life, will, there is reason to expect, be regarded as an attempt worthy the christian community, and will no doubt receive the patronage of the government, and be hailed with cordial co-operation by many of our citizens in all the states, whether *based* on the Atlantic, or bordering upon the lakes, or the waters of the Mississippi.

In reviewing that part of the history of our country, which records the toils and sufferings of Missionaries, who have labored to christianize the Indians, from the days of the benevolent and pious *Elliot*, down to the present time, we find many discouraging trials to reclaim those tribes of savages from their customs and deep rooted prejudices—but we do hope a brighter prospect is now opening, and let us not be weary in well doing.

The experience of the past, and mistakes of other times, may assist in pointing out a more successful course to accomplish this great and benevolent object.

The signs of the times presage a further, greater, and more glorious extension of the useful *arts*, the diffusion of literature and knowledge, and a wider spread of the sacred scriptures, than has yet been witnessed by us, or our fathers.

I hope and trust that the board of *Directors*, the *Committee* of ways and means, and all others engaged in the various and extensive operations of the *society*, will be encouraged and supported in all their *well directed* efforts to carry into effect the benevolent and important designs of this Institution.

Accept assurances of regard Rev. Sir,

From your obedient humble servant.

DANIEL CONEY.

Rev. DOCTOR MORSE, Cor. Sec'y.

LETTER FROM NOAH WEBSTER, Esq.

New-Haven, Nov. 30, 1823.

SIR,

I have received the Circular addressed to me, by you as Corresponding Secretary of the "American Society, for promoting the civilization

and general Improvement of the Indian tribes within the United States." I have given some attention to the subjects contemplated by the formers of the Society.

In reply, I would observe, that my residence and occupations in life have afforded to me few opportunities of becoming personally acquainted with the aboriginals of this continent. Of their *history* and *actual* state, my knowledge has been chiefly derived from reading and the observations of others. That it is the duty of men possessing the advantages of civilization, and christian knowledge, to attempt the communication of these blessings to our rude pagan brethren, is no less the dictate of philanthropy, than of christian principles. In this sentiment my opinions are in perfect accordance with those expressed in the constitution of the Society. Of the best modes of effecting these objects, I am a very incompetent judge. To overcome the power of prejudices, imbibed in early life, and strengthened by national pride, and induce men to change their opinions and habits, is always a Herculean task ; and in the present case, the difficulty is augmented by the roving habits of the Indians. In few instances, I believe, have rude, unlettered men been induced, by speculative arguments, to abandon their customary opinions, their established habits, and modes of life. Rarely have they been *reasoned* into civilization, and a love of intellectual improvement.

In general, I should suppose, the most successful mode of inducing a change of opinions and habits, among the aboriginals of this country, must be to exhibit to their observation the actual advantages of the arts of civilized nations, and of the cultivation and practice of Christian principles, by placing before their eyes prominent examples of such advantages. This may be done by introducing into the vicinity of the tribes, small settlements of our citizens, who shall cultivate the earth, erect houses, establish manufactories, make roads and bridges, with other improvements of civil life ; and at the same time, shall manifest a cheerful readiness to assist the Indians in adopting and carrying into effect similar improvements among themselves. In this manner, was the North and West of Europe civilized, by Roman garrisons and armies, which, after the conquest of Gaul and Britain, were stationed in those countries. The barbarous inhabitants were first instructed in the arts of living, by their conquerors. The process of civilization was slow, but it was steady and certain.

I would however suggest one consideration, which, in regard to the ultimate success of your Society, and to the future advancement of the temporal as well as spiritual prosperity of the aboriginals, I deem all important. This is, the indispensable necessity of securing the Indian tribes from the outrageous frauds to which they are exposed by their unrestricted intercourse with traders, destitute of all moral principle. Men of this character have long abused the confidence, and violated the rights, of the Indians ; and while their intercourse with them shall sub-

sist, they will present almost insurmountable obstacles to the success of any philanthropic scheme for meliorating their condition.

Accept the respects of, Sir,

Your obedient Servant.

Rev. Dr. MORSE, Cor. Sec'y. &c.

N. WEBSTER.

LETTER FROM JOSIAH MEIGS, Esq.

Washington City, Feb. 28, 1822.

SIR,

I observe my name as one of the Committee of Ways and Means, in "A New Society for the benefit of Indians, organized at the City of Washington. February, 1822."

I will cheerfully assist the Society as far as may be in my power.

The objects of the Society are of a benevolent character. We have been in the habit of viewing Indians as an inferior race of human beings, and have almost wholly neglected them.

It seems to be a general opinion, that they are incapable of moral or religious improvement: but, few of those who enjoy the advantages of civilized life, reflect on the vast exertions which have been made, and which must eventually be made, not merely to advance in civilization, but to prevent a retrograde course. Our institutions of every name, whether Political, Civil, Religious, Military, Naval, or Literary, are but one great libel, on the savage character of untutored *man*,—they prove the truth of Virgil's lines,

"Facilis descensus Averni,

"Sed hinc revocare gradum, &c.

"Hic labor—hoc opus."

Something may surely be done for these people, and, possessing, as we now do, a vast extent of Country, to which they once had a good title, and, perhaps, as good a title as we now have, I think it a duty to make efforts to save a part of them, at least, from utter extinction.

The aid which I can give is but small; yet the Society will have my sincere wishes for its prosperity and ultimate success.

Please to accept the assurance of my respect.

JOSIAH MEIGS.

Rev. JEDIDIAH MORSE, D. D; *Corresponding Secretary of the Society for the benefit of Indians.*

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LETTER FROM THE REV. DR. HOLMES.

Cambridge, Jan. 14, 1823.

DEAR SIR,

Every well directed effort towards meliorating the condition of the Aborigines of our country has a claim to our attention, and, so far as may consistently be, to our co-operation. I am much pleased with the efforts making at Washington for this benevolent purpose, and thank you for the copy of the Constitution of "The American Society for promoting the civilization and general improvement of the Indian tribes within the United States." Approving as I do, its general design and special objects, I shall readily do what I can, consistently with my duties and engagements, towards promoting the purposes of the Society. As the Society has done me the honour to appoint me one of its "special correspondents," I respectfully accept the appointment, and now send you such printed Reports, as I have by me, of "The Society for propagating the Gospel among the Indians and others in North America," to be deposited in its archives.

I am,

Dear Sir,

Yours, with great regard.

A. HOLMES.

LETTER FROM DR. SEWALL.

Washington City, March 20, 1822.

SIR,

Be pleased to accept my thanks for the Constitution of the American Society for promoting the civilization and general improvement of the Indian Tribes within the United States, which has been recently formed in this City.

The place which the Society has been pleased to assign me as one of its officers, I cheerfully accept, and am ready to contribute my mite toward the accomplishment of its important objects.

When we consider the present state of the public mind in relation to the Indian Tribes of our country, the general sympathy, which mourns over their deplorable state; the peculiar circumstances under which this Society has been formed, and the wide range and important objects it embraces, we cannot but hope that it will meet with the cordial approbation and support of every friend to humanity and science. With a wish that it may accomplish all that it designs,

I am very respectfully yours, &c.

THO. SEWALL.

Rev. J. MORSE, D. D. Cor. Sec'y.

LETTER FROM MR. HAGNER.

Washington City, April 4, 1822.

SIR,

I have the honour to acknowledge the receipt of your circular of the 22d ult. with a copy of the constitution of the "Society for the benefit of the Indians," and list of the officers of the Society, wherein I am named as its auditor.

I beg leave through you to tender to the Society my thanks for the honour conferred on me by this appointment, and to decline its acceptance ; my time being fully occupied by my public duties.

With great respect,

Your most obedient servant,

PETER HAGNER.

*Rev. JEDIDIAH MORSE, Corresponding Secretary to the }
Society for the benefit of the Indians, New-Haven. }*

LETTER FROM DR. YATES.

Schenectady, March 28, 1822.

REV. AND DEAR SIR,

I have just received and read your pamphlet on the subject of the civilization of the Indian Tribes in our country. No one need be surprised at your enthusiasm, as you are pleased to call it, if he will only inform himself on the subject of the condition and miseries of this *scattered and peeled* people. The short and transient visit I paid them last summer awakened sympathies, which I trust will not cease, except with my last pulse of life. Not only the Christian, but the man who has the smallest spark of humanity left within him, must pity a people whom we both directly and indirectly have reduced to their present condition. Our pressure upon them to add field to field, and region to region, and enrich ourselves, has crowded them from their fertile vales, till they are forced to dwell on the very refuse of their own country ; while we have suffered them to be wasted by the very dregs of society, in the practice of stupifying and debasing vices.

If we suppose the course of things in regard to the Indians has naturally and necessarily sprung from the superiority of the civilized, to the savage state, yet we ought to have pitied them, and to have endeavoured at least to effect their civilization. But we saw them wasting, and were actuated by the savage principle, which delights in the extermination of his objects of dislike.

Some efforts were made in the days of our N. England Fathers. They were great efforts, and produced corresponding fruits. Yet they were small compared with the great enterprise, and in many things they were very ill-directed. The experiment made by the missionaries of former days prove the civilization of the Indians to be practicable.

It is peculiarly grateful to see, in this eventful period, so great a proportion of our nation arising to redeem our character, with regard to the Aborigines of our land, and to make one faithful exertion to rescue them from their bondage and ignorance and barbarism. The design of the Association has something great and noble in it.—The plan of the Society is peculiar. Perhaps this arises from its magnitude and vast extent. Were all the minor Societies made auxiliary it would be well. And could a plan be devised to have these smaller societies to attend to the various schools they might establish, while the general Society received their reports and devised plans of operation, it would secure the great object in the most effectual way. I would enter into this more largely did time allow, but my pen was taken up only to indulge my feelings a moment, and the suggestion of this is sufficient for one who has both time and talent to improve upon it.

May the Spirit of God endue us with wisdom and zeal in this great cause. And may his blessing be upon you.

Yours in the Lord,
ANDREW YATES.

Rev. J. MORSE, D. D.

LETTER FROM MR. WATTERSTON.

City of Washington, March 29, 1822.

SIR,

I have had the honour to receive your letter informing me of my appointment of Assistant Recording Secretary, to the Society for the benefit of Indians." I accept, with pleasure, the situation with which I have been honored and shall endeavour to discharge its duties with all the fidelity and diligence in my power. I conceive the objects of this institution not only highly laudable, but eminently useful and important, in as much as they are connected with the interests of humanity, the progress of the christian religion and the spread and diffusion of civilization.—It is a duty we, in this country, in a peculiar manner, owe to these poor unenlightened men to extend to them the comforts and blessings of civilized life, and to watch over them with the tenderness and sympathy and affection of a parent. Their ignorance and ferocity, are alike objects of commiseration and it ought never to be forgotten, ei-

ther by the government or the people of this country, that we have seized their inheritance and placed in our public coffers the enormous sum of 42 millions of dollars, conclusive of what the states individually have received. But to rescue from oblivion—to preserve from rapid destruction, the very interesting knowledge we might now obtain of these wandering and untutored children of nature, is a still more important consideration and must be alike interesting to the philanthropist and the philosopher.

Very respectfully,
Your obedient servant.
GEO. WATTERSTON.

The Rev. J. MORSE, D. D.

LETTER FROM GEORGE I. F. CLARKE.

St. Mary's Georgia, May 20th, 1824.

SIR,

Your circular letter of March last informs me of the constitution, and organization at Washington, of a very respectable and wide spread Society, having for its object the civilization of the Indians within the territorial claims of the United States; and that this Society has been pleased to name me one of its special correspondents.—

My acknowledgments for the honour conferred are sincerely felt; and my best endeavours will be used towards the march of this truly great undertaking: equalled, perhaps, by no other, in wisdom and benevolence, but by that for the suppression for the slave-trade.

I have ever viewed the endeavours to convert a barbarous people, without civilizing them, as one of the most egregious follies of the past and present day. What time, treasure and labour have been wasted by many nations in planting a tender shrub in a wilderness to be smothered by stronger growth? A march over a sandy desert that leaves no track behind! But, as in this case, put our class of civilization foremost, and christianity must follow and flourish in her train.

Permit me, Sir, to assure you, that though my aid can be but small, none will be more cheerfully added.

I have the honour to be, with much regard,

Your obedient Servant

GEORGE I. F. CLARKE.

*Rev. JEDIDIAH MORSE, D. D. Corresponding Sec- }
retary of the Society for the benefit of Indians. }*

LETTER FROM W. WARD, Esq.

Choctaw Agency, July 5th, 1822.

Sir,

Your circular of April 22d 1822 has been duly recieved. The subject to which it alludes is of the first importance, not only to the uncivilized savages, but to all christians and good citizens. Was I to withhold any support in my power to aid in such a laudable undertaking it would be criminal in the extreme. So far as I can facilitate so arduous a work of co-operating with the Association it would give me great satisfaction.

I am respectfully your
most obedient Servant,

W. WARD *Agent, C. N.*Rev. JEDIDIAH MORSE, *Cor. Sec.*

GOVERNOR WOODBURY'S LETTER.

Portsmouth, (N. H.) Nov. 14th 1823.

Sir,

Your circular of the 29th ult. in relation to a Society for the benefit of the Indian tribes in this country meets my hearty approbation. Any aid in my power towards advancing the object of the Society shall be cheerfully conferred.—When more at leasure, Sir, I will communicate fully on the 28th article of the Constitution.

With high consideration

Your most obedient Servant,

LEVI WOODBURY.

Rev. JEDIDIAH MORSE.

LETTER FROM MOSES GREENLEAF, Esq.

Williamsburgh, Maine, April 9, 1822.

REV'D. AND DEAR SIR,

I have this day received per mail, the printed constitution of the Society for the benefit of Indians, and the prospectus of the report to the Secretary of War; for which I know not to whom to express my

thanks, but my inclination, together with a fancied recognition of your hand writing in the superscription, lead me to receive them as a token of recollection which I highly value.

I have no words to express adequately my sense of the object of the Society, and my gratification at the auspicious result of your late mission. On the first information I had of your journey in 1820, a feeling of large expectation arose in my mind. I immediately anticipated a result of no slight moment, but the papers now received indicate the whole, and much more than I had conceived could have been accomplished in so short a time on so wide a field. Permit me to say that my largest expectation is more than satisfied, that I most cordially rejoice in, and approve of the plan in all its extent, and bearing as far as I can discern it expressed or implied in the prospectus of the report. I especially rejoice in the promulgation and enforcement of the principles contained in the conclusion, and while so many have heretofore said of this land, and its neglected injured people, as it respects their moral and political improvement, "*we saw the children of Anak there*," I hope and trust the time is come when there shall be not only one, but many, raised up to say "Let us go up *at once* and possess it. *for we are well able to overcome it.*"

Would my domestic concerns permit, I know of no circumstance which would afford me higher gratification than an establishment in the western country in furtherance of the objects of the Society; and should Providence lead to such an arrangement of them, as has been for some time the object of my exertions and hopes, I think I should willingly address myself to the task. I say this, it is true, on the spur of the moment, yet it is not without a view of consequences, and among others this is not forgotten, that when called upon to carry out our feelings and principles into action, we are sometimes apt to see "*a lion in the path.*"

It would give me much satisfaction could I contribute any thing by way of compliance with your suggestion in the note accompanying the constitution; but my remote situation and limited means of information, you are aware, cannot be expected to afford any thing except *opinions*, and to obtrude opinions so crude as mine must necessarily be, when you may expect a multitude from men, every way better qualified to form them correctly, would argue a degree of presumption for which I am not at present able to find an apology. Indeed I feel that to have written even this, would in some sort require an apology, but I have no one to offer, save that the impulse given by the occasion is such as I have no inclination to resist, and I feel assured that to yourself this will be sufficient.

With my best wishes for your personal and relative welfare, and the success of your exertions in the good cause.

I am very respectfully,

Your most obedient servant,

MOSES GREENLEAF.

REV. JEDIDIAH MORSE.

LETTER FROM THE REV. WILLIAM JENKS.

Boston, Nov. 17, 1823.

REV'D AND DEAR SIR,

I received not long since, with lively sensibility, your official communication and pamphlet, respecting the Society for the benefit of our Indians. They were calculated to renew and increase that interest which for several years I have felt in the temporal and eternal welfare of these races.

It has indeed given me great satisfaction to learn that the subjects of research into Indian history have been directed into a channel, which is to convey to them, as I trust, the blessings of civilization and the gospel. The publications of the late Rev. Mr. Heckewelder and Dr. Barton, of Mr. Duponceau and of Mr. Pickering, have, with others, excited an attention to their languages. The efforts of the A. B. C. F. M. (crowned as they have been in so great a degree, with the Divine blessing,) in giving the advantages of education and religious instruction to the Cherokees and Choctaws, and to subsequent exertions of other Missionary Societies have furthered this attention and deepened its interest. But your own valuable report and its appendix seem designed in the Providence of God, to lay before our nation its duties towards the Indians, and the facilities and encouragements for performing them, which offer in abundance on every side.

The Society for the Benefit of the Indians has my hearty good wishes for its success. And if, in any thing, I may be serviceable with respect to its objects, important as I regard them, in the light both of justice and humanity, I shall rejoice.

I have had, indeed, but little of an extended intercourse with Indians. I became acquainted with one of the Stockbridge or Mohegan tribe in 1804, from whom I obtained a slight vocabulary, published in the Mass. Hist. Collections &c. and when I removed to Maine, which was at the close of the next year, I became deeply interested for the Penobscot and Passamaquoddy Indians. To the former of these I journeyed in 1811, as one of the Commissioners on the part of the Massachusetts Government, to induce them to cultivate their lands agreeably to a plan I had presented to his Excellency Mr. Gerry. To yourself also, and Rev. Dr. Holmes, I made frequent applications on this favourite subject.

With what feelings, therefore, I hail the resuscitation of the spirit of Eliot, the Mayhews and Brainerd, you may well, dear Sir, imagine. May it please Almighty God to bless the exertions which such a spirit shall originate.

It will gratify you, dear Sir, to learn, if you have not already been made acquainted with the fact, that the Indians I visited in 1811, on the Penobscot, have received the attentions of a Protestant society formed in the neighbourhood, and that forty of their children, as I am

informed, are now at school. Since the separation of Maine from Massachusetts, the stipend to a Roman Catholic missionary has been wholly withdrawn. The Indians themselves, it appears, seized the occasion to decline giving any compensation to a priest; and the result has been, as I learn, that they were soon and totally neglected. The circumstance has been embraced by a few ministers and private Christians, as an occasion to enter into an association for their benefit, and now, after the lapse of near a dozen years, the design which presented itself to my own mind, as so important, of giving them instruction to enable them to be useful, like citizens, is on the eve of accomplishment.

By this last sentence I am reminded of the conversation I had the pleasure of holding with you on the subject of Indian citizenship. Why, my dear Sir, shall not this subject be presented again and again to our countrymen? What other expedient can be devised more likely to succeed, in redeeming the pledges of our ancestors and discharging our solemn duty to the late owners of our soil, or their descendants? Only let them be educated, as was the design of the late Spanish constitution, for the duties of freemen and citizens, and then let them be admitted to the enjoyment of all they can receive and improve. Much do I wish that their cause might be pleaded in the national form, and I cannot but hope, that when you exhibit the success of Christian efforts for Indians in the person of David Brown, it will be apparent that the United States could not be dishonored by citizenship awarded to such.

With the best wishes and prayers for the success of your benevolent undertaking, and for a blessing on all the associates, I am,

Rev'd and Dear Sir,

Their and your obedient servant in the Gospel,

WM. JENKS.

N. B. Permit me to suggest the utility of a correspondence with Rev. Hervey Loomis of Bangor, on the subject of the Society or association I have mentioned, and its efforts and prospects.

Respectfully yours,

W. J.

Information extracted from Rev. Mr. Sergeant's letter to the Corresponding Secretary, dated

Vernon, Nov. 19th, 1823.

Mr. Sergeant states that the situation of the Indians, who have purchased, and are settling lands at Green Bay, on Fox River, N. W. Territory, is such, as in his opinion, requires the immediate attention of the Government, and of some one or more of the religious associations,

formed for the benefit of Indians. About one hundred of the Stockbridge Indians, with a number of the Munsees, "are now on the ground." The remnants of the Six Nations in the state of New York, the Oneidas, and Tuscaroras particularly, are becoming more inclined to emigrate to this country. Five of the Oneidas are now on their way to explore the country, with a view to winter there, and in the spring to make Report to their tribe "numbers will probably emigrate and form a settlement on the Fox river, next season." ▼

"One great evil attending the Indians in every part of our country is their easy access to intoxicating liquors. Another evil is, that *white heathen*, are ever crowding in among them," corrupting their minds and their morals. If these two evils could be effectually remedied, Indians might become "a happy people,"

Mr. Sergeant then respectfully submits to the consideration of the Government whether a law offering a reward to any Indian, soldier, or other person, who should seize and destroy liquors smuggled in among the Indians, contrary to law. Also a law forbidding the settlement of white people within the Indian territories, or any leave, or encouragement given by any Indians—and should any such intruders be found among Indians, that they be removed—and that none should be allowed to mix with the Indians, except such as shall have the license of the government, such as pertain to regular military, trading and missionary establishments. Mr. S. considers all these as necessary to the civilization of Indians. The Stockbridge and Munsee emigrants have formed their settlements on the south-east side of Fox river, about twenty miles above the fort. It is proposed that the Six Nations should establish themselves on the north-west side. It is the desire of these Indians, and of others concerned, to have a missionary and a religious trader established among them, to prevent the necessity of their going to the Fort, where they are exposed to temptations—and that the whole country comprised in the purchase made by the last treaty, should be confirmed to them by the government, on such conditions as they shall think proper; and particularly as respects the claims of the Menominees. This, it is believed, would give great encouragement and energy to emigrants.

"I only add," concludes Mr. Sergeant, "that a religious and moral company of officers and soldiers, friendly to missions, and who would dispense with *whiskey rations*, would be of incalculable advantage to the neighboring Indians."

JOHN SERJEANT.

HISTORY OF THE MUHHEAKUNNUK INDIANS.

The following abstract of the traditionary history of the origin and ancient customs of the Muhheakunnuk tribe of Indians, written about 30 years ago, by Capt. Hendrick, their present Chief, transcribed from his Mss. and transmitted to Rev. J. Morse, by Rev. John Sergeant, missionary to this tribe, July, 1822.

[The two first pages of the Mss. are wanting. Mr. Sergeant, who had formerly read them, gives, from recollection, the following as the substance of their contents.]

The Ancestors of the Muhheakunnuks, long ago, emigrated far from the west, where the "waters ebb and flow." For some cause unknown, they migrated to the east, as far as the *great western river* (meaning the Mississippi.) At this period the tribe, to a considerable extent, was civilized. "While they lived on the western river, an extraordinary famine happened, which obliged them to separate and spread themselves in the wilderness of the east, for sustenance. During this dispersion they changed their former modes of living, lost the habits pertaining to civilization, and apostatized from the religion of their fathers. Advancing to the east they found many great waters (the great lakes), but none of them ebbed and flowed like Muhheakunnuk, until they came to the great river, now called the Hudson. When they saw this river they said one to another, "this is like Muhheakunnuk, the place of our ancestors." Finding that game was plenty, they concluded here to "kindle a fire, and hang a kettle, from which they and their children after them might dip out their daily refreshment."

"As our forefathers were ignorant of the art of manufacturing any sort of metal, they had no instruments of husbandry, and therefore were not able to cultivate their lands but little. They planted *scomonun*, or Indian corn, beans, and little squashes, which were cultivated chiefly by the women, the old men, who were incapable of hunting, and the children. They used the shoulder bones of the Moose, bear, or deer, fastened to the end of a stick or helve, for their hoes."

Their method of clearing their lands without the use of an axe, was less difficult, than we should imagine. When their old cultivated fields were worn out, and new ones wanted, they selected the spot to be cleared, and kindled fires around all the trees which they wished to destroy, and kept them burning till the bark was consumed and the trees killed while standing. This done, the ground was planted, and the dead trees left to perish and fall, without further labour. When the trees were thus fallen, they were burned in pieces of such length, as that they could be rolled together into piles and burnt. In this way the field was in a few years entirely cleared. A smart woman among a large number of these fallen dry trees, would burn in pieces, as

many as an expert axe-man could cut in two or three days. Their axe, or *Uthennetmuhhecun*, was of stone, sloped somewhat like an axe, with a handle somewhat like their hoe helve ; with this they rubbed off the coats of the burning logs, to hasten their consumption. The employment of the men, was hunting and fishing in which they used the bow and arrow, and fish-hooks, all of their own manufacture, and in the use of which they were very expert. They were accustomed also to take deer, by ensnaring them with strings prepared for the purpose. By hunting, they supplied themselves both with food and clothing ; and as these were all they desired, and they had a plentiful supply, of both. They were very well contented with their condition. It was a law among them not to kill any more game than was necessary for their own use—none even to barter, which might have produced a temptation to waste their animals. By this regulation their game was preserved undiminished, the consumption being no greater than the natural increase. This law continued in force, till the *Chuckkathuk*, or *white people*, came to this island.

It was their custom, occasionally, to hunt the whole year ; but their stated seasons for this employment, were the *fall* and *spring* ; in the former they hunted the deer, bear, beaver, otter, racoon, fisher, and martin for clothing, and meat to dry for the ensuing winter. In the beginning of March, they hunted for moose, on the green mountains, the resort of these animals in winter—and after the rivers, creeks, and ponds were opened, they had another beaver hunt. This hunting season was limited to two months, so as not to interfere with their season for planting.

“Our ancestors were not subject to many diseases, and were seldom sick, and in some measure flourished, till the white people settled among them, when they began to decline. Before this, they could bring into battle on any emergency, a thousand warriors. Their weapons of war, besides the bow and arrow, were the *puhwoy*, or war club, made of the knot of a tree, with a handle : the *Quennehtuhhecun*, or long cut ; and *Ikuttekun*, or spear, made of bone, horn, or flint-stone, with a long handle fastened to it. They also wore a quiver, made commonly of otter skins, in which they could carry 40 or 50 arrows. In battle they used shields, made of green hides, of two or three thicknesses, which were unpenetrable by the sharpest arrows. They also wore *Hyethoon*, or a breastplate, made of green hide.

The Muhheakunnuks were formerly considered as the best warriors, and the most formidable among the tribes around them. This fact is still acknowledged among the western tribes.”

[From the 7th to the 10th pages of Hendrick's Ms. are given the reasons or grounds of the various relations which had long subsisted between the different tribes, such as grand-father, grand-children, uncles, brothers &c. &c. and the modes in which their business was transacted, both in peace and war. He then proceeds—]

“Our ancestors, before they ever enjoyed the gospel revelation, acknowledged one Supreme Being, who dwells above, whom they styled *Wantheut Mennitoow*, or the Great and Good Spirit, the author of all

things, in heaven and earth ; the governor of all events, and who is good to all his creatures.

"They also believed in the existence of an *Evil Spirit*, called *Atlantow*, or wicked spirit, who loves altogether to do mischief, who tempt people to tell lies—to be angry, to hate, to fight, to steal, and to commit murder—also to be envious, malicious, "evil talking." Nations are excited by him to break their covenants of friendship, which the Great and Good Spirit has given them to maintain and fulfil, for their natural good, and their children after them, not to go to war with each other.

"To enable them to please the Great and Good Spirit, on whom they acknowledged was their dependance, and to withstand the evil Spirit, the following custom, was observed by our ancestors, a custom which they considered as communicated to them by the Good Spirit, and which they handed down to their children for their observance.

The head of each family whether man or woman, as soon as the day dawned, began, with all tenderness and kindness, to awake their children, and to instruct them as follows.—My dear children, you must remember that it is by the goodness of the Great Spirit, that we have been preserved through the night.

"My children, you must listen to my words, if you wish to see many good days and evenings, you must love and be kind to all men. If you see any one in distress, you must try to help him. Remember you will be in distress some time or another, and will need the help of others. If you see any one hungry, you must give him something to eat : though you should have but a little cake, give him half of it ; for you are liable to be hungry and need others to feed you. If you see any one naked, you must cover him with your raiment, for you may need the like kindness done to you. If you see one in affliction, you must comfort him. If you will have no compassion, and refuse to help the poor, you will displease the Good Spirit—you will be called *Uhwautheet*, or hard hearted. Nobody will pity you in time of your distress, but will mock at you.

"My little children, if you see an aged man or woman on your way, doing something, you must have pity on them, and instantly help them. By so doing you will make their hearts glad, and they will speak well of you. If you see your neighbours quarrelling, you must try to make them good friends again. You must always listen to the instruction of the aged, then will you be wise. When you hear people talking, be not hasty to speak—allow not yourselves to laugh too much. If any will speak evil of you, you must not speak evil words back again, but shut your ears and your mouth, as though you heard nothing, and shun such people afterwards. You must not quarrel with any one, for quarrelling belongs to the evil spirit, but must live in peace with all people ; thus you will please the Great Spirit and be happy.

"My little children, you must be very kind to strangers. If you see a stranger come by the side of your fire place, you must salute him, and take him by the hand and be friendly to him, because you may one day be a stranger. You must never speak harsh words to a stranger, to hurt his feelings, but treat him well, and speak kindly to him, so he

will love you, and make a good report of you, wherever he goes : then, when you are a stranger in a strange country, you will be treated with kindness ; but if you will not be friendly you will be in danger wherever you go.

" My children—Again listen—you must be honest in all your ways. You must never speak any thing but the truth. If you love to tell a lie, every body will take notice of it, and you will bring a bad name to yourself—when people see you passing by, they will say one to another with scorn, pointing at you, look, there goes a liar, and they will shun your company. If you bring tidings of importance that are true, you will not be believed.

" My children you must never steal any thing from your fellow men ; for remember this, you would not be pleased, should your neighbor steal your things. Remember also that the Great and Good Spirit always sees you. If you will steal, you will lose your good name, disgrace your parents and relations, and be shunned and despised by all good people.

" My children, you must always avoid bad company—Above all, you must never commit murder, if you wish to see long life. If you commit murder, the Great and Good Spirit will be angry with you, and your own life will be in danger ; also the lives of your dear relatives.

" My children, you must be very industrious : you must always get up early in the morning, put on your clothes, and moccasins, and tie your belt about you, that you may be ready to do something that is useful and proper for you to do. If you obey this advice, you will always have something to eat, and to put on, to keep you warm. But if you will be lazy, you will be poor. Your eyes will be on those who are industrious, of whom you will be obliged with shame to beg, or starve ; and none will give you any thing to eat without grudging it.—Further,

" My children, when you grow up, you must not take a wife or husband, without the consent of your parents, and other relations. But if you will do contrary to this advice, you may be connected with one, who will bring great darkness to you, and thereby make you very unhappy.

" My children,—at all times you must obey your Sachems or Chiefs, in all the good councils they give. Never speak evil of them ; for they take great pains to do you good, and to promote your happiness. If you do not obey this advice, you will be looked upon as worse than the beasts.

" In this manner they used to instruct their children day after day, till they were grown up ; and even afterward occasionally. This custom was handed down from generation to generation. At the same time it may be observed, that there were some parents who did not take pains to instruct their children, but would set a bad example before them, as some parents among civilized white people do before their children. Such ones would be roving about, not contented to stay long in any one place."

[From this to the 30th p. of the MS. the writer gives a particular account of their manner of making war and settling peace, their custom of mourning for their sachems when they die, ascribing the

whole to the direction of a wise superintending providence. I shall only add, from the 30th p. of the MS. their customs concerning murder.]

"It was also the custom of our Ancestors, when any murder was committed in the nation, to have the murderers executed by a relation of the murdered person. If the murderer repented of his crime, had been useful to his friends and relations, and was beloved by them, in such a case they collected a quantity of wampum and gave it as a ransom for his life. Or, if this was not done, the murderer, to save his life, might go a great way, till he should find some enemy of his tribe, from whom, if he could bring a prisoner, to die for him, or a scalp, with wampum, either was received as *Nanptanteon*, or a ransom instead of his own death. But such murders were seldom committed before white people brought many evil spirits across the great waters, to this island."

To the new Society for the benefit of Indians, organized at the City of Washington, February 1822.

Our desire is first to draw the attention of the Society to plan means for the benefit of the emigrants from the Stockbridge Tribe and others, as well as the nations who are now in the vicinity of Green Bay.

Nearly one hundred persons from the Stockbridge Tribe have lately emigrated to Green Bay, and have established themselves at or near the places called the Grand Kaccalin, (or Cockalaw,) about twenty miles from the Bay up the Fox River. It is expected that more of the Tribe will emigrate next summer, but the number is not known at present. It is also expected that a mill-wright will accompany those of the nation, who will remove to that country, who will build a sawmill for a number of individuals belonging to the nation, which will also answer for those who may emigrate thither, till such time, as the nation is in a situation to erect one for the accomodation of all.

That it will greatly tend to promote the welfare, comfort and happiness of the Indians, entirely to prohibit the introduction of intoxicating liquors, among the Indians by bad white men, and their tampering with them for the purchase of their lands in any part of the tract we have purchased. In order for which we would respectfully request that laws be passed by Congress, to give a premium to any officer, soldier or Indian who shall destroy all liquor which they may find brought to the Bay, to sell to the Indians—those of mixed blood—to oblige the French, and those of mixed blood, who will not conform to such regulations to remove from the Territory. Such regulations would undoubtedly please the native Indians. By these means they will have a fair prospect of rising to the respectability of their ancestors, or rather of civilized men.

An agent who is friendly to a missionary establishment, we humbly conceive, should be stationed near the fort to see all such laws and regulations faithfully executed.

In our humble opinion a missionary should be encouraged to go and settle among the Stockbridge Indians the next season, as also an honest

trader, who shall have no spirituous liquors to sell, would prevent the Indians from resorting to the Fort, where unprincipled traders frequently take advantage of the natives, and sell them whiskey at an exorbitant price.

As a large Territory has lately been purchased of the Menominees by the Stockbridge, Oneida and other tribes, it will be a great inducement to emigration, to those nations, if government shall confirm said Treaty, so far as the claim of the Menominees extends to north of the Bay, which was the intention of the parties concerned.

As it is feared some white speculators will be continually tampering with the Indians to lease, or will apply to government to authorise them to treat for the purchase of their lands, we earnestly request the President of the United States to make it known to the Indians, that it is his desire to see all his red children happy and independent, like the white people; and that he will allow no treaty to be made for the purchase of any part of their land, till a thorough trial shall have been made to ascertain whether they cannot be brought to a civilized state, by a missionary establishment, composed partly of civilized *natives*.

As the Stockbridge, Munsees, and other tribes who speak dialects of the same language, wish to settle on the south-east side of the Fox River, it is their wish that, if any dispute should arise between the Six Nations and them, it should be referred to the Governor of the Territory, if the same cannot be settled among themselves by their head men.

A young man of good talents, belonging to the tribe, and who has been educated at Cornwall, is now at Green Bay, with his parents, ready to open a common school, as soon as it is proper, to be supported by the school fund belonging to the tribe.

As to emigrants from other tribes, we should suppose that all the Munsees who were left at Indiana, by the Delawares, have removed, or will soon remove, to Green Bay, and settle near the Stockbridge Indians,

There are about two hundred of the Munsees residing at present at Cataraugus, in the State of New-York, who are only waiting to see the whole of the nation remove, when they will also emigrate to that country with them.

It is also believed that some of the Oneidas will remove to Green Bay in the approaching spring and summer. It is not, however, thought to be wise for all the tribes to remove at once, but gradually, in such numbers as the present emigrants, till those who are, or will be, on the ground, shall be able to raise corn to supply them with bread, &c.

In the course of two years, an establishment might be begun to take off the children from their parents, to be placed under the care of said establishment.

Thus far we give our report and opinion to the Society.

JOHN SERJEANT, *Missionary,*

SOLOMON U. HENDRICK,

of the Muhheconnuk, or Stockbridge Nation.

New-Stockbridge, Nov. 22, A. D. 1823.

INDIAN LANGUAGES.



Communications from the Corresponding Secretary, to the Board of Directors,

GENTLEMEN,

The following Documents, beside those communicated to the National Government, in my Report to the Secretary of War, were collected during my several visits among the Indians. They are sent without comment or particular arrangement, for general information, particularly for the use of those who are laudably engaged in the investigation of the origin, languages, and history of the Aboriginal tribes of this country. They may, in some way, facilitate this investigation, and lead to more discoveries concerning this interesting people. It is gratifying to witness the *Literati* of our country, combined for the purpose in societies of different denominations, engaged so extensively, and with so much zeal, in making researches into the antiquities of our country, and in making collections of them, and providing for their preservation and arrangement for use. Among these antiquities, those which relate to our Indians, are of prominent importance and interest,

New-Haven, Jan. 1824.

J. MORSE,



EASTERN INDIANS.

Extract of a letter from Moses Greenleaf, Esq. to Rev. J. Morse, D. D.

Williamsburg, Maine, 28th Nov. 1823.

REV. AND DEAR SIR,

I noticed in a late paper, some observations of Baron Humboldt, upon your *Report* relating to Indian languages. I have not the paper at hand, and have forgotten what they were, except that they coincided with my own previous opinion, and brought to mind some ideas on which I have often reflected. Investigations of Indian history, customs, languages, &c. are interesting to the learned world, to the antiquarian, the philanthropist and especially to the American; but there are some classes of men, to whom the investigation of their *languages* alone, may be more

particularly useful, as well as to mankind at large ; more especially to the immediate civilized successors of the aborigines. The classes to which I refer, are those of the Geographer and Natural Historian.

The first discoveries, and first inhabitants of a country, *usually* give names to rivers, mountains, lakes, &c. to commemorate some place they have before known, some person, some event, or descriptive of some quality of the place. Civilized discoverers more frequently give commemorative names. Uncivilized, or nearly so, almost universally, *descriptive*. Thus modern names are apt to be arbitrary. Ancient ones very generally have an appropriate meaning. And I believe that, as far as we know, the languages in which the most ancient names of places on the earth, have an appropriate signification, so far we may know, to a moral certainty, the tribe or nation who were or from whom emigrated the first settlers of that region. I recollect, when a boy, to have read in an old English Magazine, an essay under the signature of Merion, founded on these principles, and proving satisfactorily to my mind, that the *Welsh* was the language of the first settlers of the principal part of Europe. He gave a great variety of names of places, still known, with the original signification, which was evidently appropriate, and these names were Welsh words, or sentences, some of them somewhat corrupted, others but little altered, even in the spelling, and some not at all. It is 30 or 35 years since I read it, and I recollect but few instances, one is *Vesuvius*, (Welsh *Vus-huv-ys*, a burning mountain,) *Et-na* is analogous.* There were instances all over France, Germany, &c. The Hebrew scholar finds confirmation of the general proposition, in the proper names recorded in scripture.

A knowledge of the meaning of Aboriginal names of places, will lead to researches for the property or quality indicated, and often with success. It is this which may render investigations of our Indian languages useful to us. It is far from improbable, in my opinion, that a proper attention to this point, in our extensive western regions, may lead to valuable discoveries in soils, products, minerals, &c. at least much sooner than they would otherwise be made.

I have before promised you some names in this region, for other purposes, and now enclose an imperfect list of Indian names of streams, islands and lakes on the Penobscot, and St. Johns, with such explanations as I am able at present to give. I have no knowledge of the language of the Penobscots (or *Penoomskeooks*, as they would more properly be called, or "Numbugs" as I have heard it said they call themselves, perhaps *Novumbeguas*,) except occasionally a word or two, and the explanations are chiefly second hand, as are in some cases the names themselves. Perhaps by prosecuting inquiries, which you have the best means of doing, you may, with little trouble, make some valuable additions to our stock of geographical knowledge, in this way.

*I should like to know, if there are any analogies between the Welsh language, and that of any of the ancient nations of Asia Minor.

A few instances, just now occur, which are not on the list, and may serve to confirm some of my remarks.

Olam'mon (paint, or place where paint is found.) The name of a stream and island on the east side of Penobscot. Here is found a good paint, an oxyd of iron. Bog iron ore is found in the vicinity.

Mun'na lam'monun'gun or *Mun' olam'mon-un'gun*, (very fine paint, or place where it is found, or great quantity of it.) The name of the west branch of Pleasant river, passing through the N. E. quarter of Williamsburgh. No. 6, 9th range &c. On this is found a large quantity of very fine orange coloured ochre, some of a bright yellow, and some red, and a mountain of excellent iron. Various oxyds of iron are found all along its banks, and I have seen some sulphate of iron, but not much. Near the head is a mineral stream; qualities not known. The name is a superlative of Olammon. The iron and ochres were found, from inquiry, excited by the name.

Sebec. The town next to this, is from a pond and stream of the same name, but it is properly Sebago (a great water,) and is the same with the Indian name of Sebago pond, in the county of Cumberland. When I first came to Maine, Sebago pond was called Sebaycook. They are both the largest in their respective vicinities.

Kennebeek, (Indian, *Kahnobahkook*.) Kennebecook and Kahnobahgo. The well known river and two smaller streams in Maine, are all the same name and signification. I once knew it, but have forgotten.

I have exhausted my time and nearly my stock. It is well if the same may not be said of your patience. For other parts of your letter, which I have not adverted to, accept my thanks, and believe me very respectfully and sincerely,

Your obedient servant,

MOSES GREENLEAF.

Rev. Dr. Morse.

Indian Names of some of the Streams, Islands, &c. on the Penobscot and St. John Rivers in Maine; furnished by MOSES GREENLEAF, ESQ.

It is rather difficult to spell Indian words, from the want of English letters to convey accurately some of the Indian sounds, and from the differences in pronunciation among the Indians themselves. I have followed such as I think most accurate, and endeavour to use no silent letters, nor any of dubious sound—e-g—for c I write s, except ch as in cheese, for soft g-j &c. a is generally broad, as in father.

Beginning at Bangor, and ascending the Penobscot to Chesunkook Lake. I prefix R, to places on the right, or eastern bank, and L, to those on the left. Islands and lakes, in the river, of course, need no such designation. Looking on the map for places there laid down, you will, from the order of arrangement, ascertain nearly the position of the others.

I give first the Indian names—then the present English names where there are such, and last the signification as far I know it.

Pem-ta-qua-iuk'-took,	Penobscot river,	(Old writers have it Pem-tageovet erroneously I think.)
L. Kenduskeag,	(From Ken-kon or Kahn, the calf of the leg, and keag a point of land.)	A pleasant promenade.
Sobskook,	Nichols' rock,	In the river at the head of the tide.
R. Patagumkis,		Crooked stream.
Aneksassissaik,	Ant Island.	
L. *Mskùtook,	(Still water west side of Marsh's island.)	Still water, (by some rearing water.)
R. Mad-a-mis-comtis,		Young alewife stream.
Was soos-sump-sque-hè-mok,	Marsh's Island,	Slippery rock I. (Was-sous is a bear.)
Ma-chee-wee-sis,	Great works Falls,	Bad Falls,
R. Ta-la-la-go-dis-sik,	Webster's I.	Painting place for Squaws.
Wa-be-nung-te-kook,		Crooked Falls.
Pe-noom'-ske-ook,	Old town Falls,	Rocky Falls.
(Hence the English word Penobscot. It would have been better <i>Penobs-kook</i> . Obskook means a rock in the water.)		
L. Ku-kun-sook,	Pushan stream.	
R. Sunk-haze.		
L. Mas-quas seè-kook,	Birch stream.	
No-lat-hee-hee-mun'-gun, I.		Old settlement.
Kah-no-nah-jik,		Long Island.
Bos-que-nu-guk-I.	Broken I.	Burying Ground.
L. Kus-sus-kook,	Hemlock stream and I.	
Pem-squam-ku-took,	Birch Island.	
Suga-la-manahn,	Sugar Island.	
L. Beem-squam-kee-took,		Quick smooth water.
Sow-on'-gun,		Eagle I.
R. Olamman, str. and I.		Paint or place where paint is found.
Wom-be-man-do,		White man's I.
Sau-gus,		Bad Island.
(Quere what is the meaning of Saugus. Lynn?)		
Man-da-wesso,		Hedgehog I.
A-was-soos, I.		Bear I.
R. Passadumkeng,		Stream above Falls.

* Schoodic—Schoodiac &c. &c. are all the same word.

Bos-que-noo-sik, I.

Chee-manahn,

L. Piskataquis,

Piscataquis—Piscataqua near Portsmouth, another of the same name near Portland and and Piscataquog, in N. H. have all the same meaning, and answer to the description.

L. Meè-sok-dow-hok,

Ba-kun-gun-a-hik I.

Kas-sa-nun-ga-num keag,

Na-mok-a-nok,

L. Mad'a-mis-kon'tis, str.

R. Mad' a nau'-kook, str. and I.

R. Squa-mok-wee-see-boo, str.

Ma-num'-kook,

Sol-o-gis-moo-dik,

Ma-jà-obs-koos,

R. Mad-a-wam-keag, str.

At-te-beme-nok,

Sku-ko-al,

Manas'koos,

Pata-gum-kis,

R. Phil-a-mosis,

Nik-è-tou,

Che-too'-kook, or Che-sun-kook,

Was-sat-a-quoik,

{ Burying ground for
Molawks.
Great Island.
Rapid River.

Burnt land I. and str.

Crooked I.

Elaware rips (or rapids,)

Mohawk rips,

Young alewife str.

Little salmon str.

Sandy I's.

5 Island Falls.

Pomoohah's (Devil's) rock.

Cherry I.

Grass I.

Green I.

Half-circle point, str. and falls.

{ Little salmon str. (Some other
explanation.

The great fork of the river.

The great West Branch.

The great East Branch.

(From this follow up the great West Branch.)

L. Mam-a-sun-gu-obskook,

Ma-dib-par,

Kob-os-see,

Ne-gun-is-sis,

Quas-sa-bam,

Pquâkis,

No-lum-ba-jik,

Baam-chè-nun-ga-mis,

Bamedumpkok, (Pemedumpkok,)

Manahn-ee-kook,

Maju-um-quassa-bam,

Pon-gon-qua-mook,

Pon-gon-que-mis,

Bok-a-je-nes-quis,

R. Aubol-jok-o-ma-gassik streams. Bald country.

Che-sun-kook Lake,

Rough stone stream.

Flint stone falls.

Sturgeon I.

Short falls and portage.

Pond I.

Red pond.

Pool.

Cross pond.

Sandy barred pond.

River full of I's.

Bad pond.

Same.

Same.

Jug I.

Bald country.

(Che-great—kook-water.)

ST. JOHN'S RIVER.

(Begin at the head of S. W. branch or great lakes to descend.)

Pon-gon-qua-mook,		Muddy pond.
Baam'chee-nun'-gamo, or	} Lake,	{ Baam' or Ahpm—across.
Ahp'moo-jee-ne-gà-mook,		{ Che or jee—great.
		{ Mook-ook. &c. water.
Wal'lan-gas'-que-ga-mor, or	} Lake,	{ Back wigwam lake. The stream
Wallah'-gas-que-ga'mook,		{ below bears this name, (abridged to (Alligash' to its junction with the Walloostook, or "good river," which heads near the boundary towards Quebec, and these two form the St. Johns,

(Descending the "Alligash.")

Uem-sas-kik-ponds,	"Tied together like sausages."
R. Ma-qua-kook,	Birch stream,

On the Main St. John.

L. Pe-che-ne-ga-mook,	St. Francis' river.
R. Up que dopsk,	Fish River.
L. Madawaskah river.	
L. Walumpkuas river,	(Just below Madawaskah.)
L. Qua dotch quoik river,	" Green River.
L. Si an gas river,	
L. <u> </u>	Grand River.
L. Pogop ske kok, str.	(Just above Grand Falls.)
Chè ka chè ne gà bik,	{ Or Grand Falls, just below
R. Aroostock river.*	{ the boundary.

The following are among the Radical Words in the foregoing, as I conjecture:—

Gum kis }	
Gun a kik }	Crooked.
Took }	
Mook }	Water—I think it indicates a
Ook }	large quantity.
Wassoos }	
Awassoos }	A Bear.

* I suspect this to be radically the same word with *Wal loos took*, i. e. Good River or Fine River; the description of the stream and surrounding land, agree with this.

Moosis,	A Moose.
Maqua,	Birch.
Bos que,	Burying-ground.
Ma chee,	{ Bad—Wicked—(<i>Macheene</i>
	{ to kill.)
Che, }	Great.
Chee, }	Island.
Manahn,	Across.
Baam, }	Quick—Nimble.
Ahpm, }	Salmon.
Squam,	A point of land.
Squamik, }	A rock in the water.
Squamock, }	Bald—barren.
Keag,	
Obskook, }	
Obskoos, }	
Aubol, }	
Obol, }	

EASTERN INDIANS.

The Lords prayer in the language of the eastern Indians of New England, as it was named and translated for their use by a French Jesuit and assented to, by four Indian hostages in the presence of an *Interpreter at Boston, January 22d 1720.*

Nemme lünx in'naw Spünkeeg äbean Sünkamawäry.

Father ours heaven sitting made great or
Moagradtoh Traursian Amanteneggee patchæwawihaw wagisaw
glorious thy name we wish and desire, or may it be
Köö te per möo wa wung anuukka Kelungwat Kootataertainon
wungan oow munble kykpachee kctungwat mawmareendy

give us

Aramagesekoke—noo too taskrs kwaw Awbrennæ marnaw
to day and to come Bread

Oow buw watchee awnawextaw mawweaga Kagaungwl-
we desire forgiveness whenever we have
whooreegpaw, neeunäwk nageesde awnauher dawmaw-
made angry

waun naushwaek Kagung wë gaw Keit law neke moosawk
we forgive faults against us must not

Awlaw gee seter mekike Toug moug pawe whootchoe
think or take revenge Keep from evil things

Sawāwgee oonā na me hemnuw.—Mukkawung
nor be persuaded to, or put upon wicked things
 marraw tawkesaw Koosue, wung me ne her meh
 ment cho keyk neawriah

All things.

So be it or Amen

Memmetunx

Father,

Heaven,

Earth,

Bread.

Spūmkeey—Kēkkee—Awbun, or Evasēgun.

MOHEEGANS AND PEQUOTS.

The Lords prayer in the language of the Moheegan and Pequot Indians living in the colony of Connecticut in New-England procured by the Hon. Gov. Saltonstall, at New London, February 1721.

“ Co shunōngone ihe suck cuck ābot.

Father ours above in heaven.

Na naw ūi e coom shāw ims nūkspe coīe so wūnk
admired in highest manner be thy name

Kuck sūdamong—peamōoch Ecōok Aiootōomomon
thy powerful kingdom—let it come, like done thy will
 ākkee tawti ēē ōok ungow a gēescuck meē se nam

in earth as like in heaven give us

Eyen kēe suck askēsuck mýsput eo honēgan

this and every day, daily bread

Ah quon to mi nun namat to ōmp pa wōn ganunksh nō

let us be forgiven. Evil doings of ours

awe āh goon to mi nad macha chook qoe a guck, ah greead

we would forgive wrong doers to us not

macon jussūon mattum paw oon ganuck puk kqūeaw-

guide us into snares but help us

hus nāwn woochet matchetook kee kucks sūdamong

to escape from evil, thine thy powerful kingdom

cumme ekē go wonk ah hōont seek coomsakō oh woonk

thine the strength thine the greatest splendor

mackēeme machēemo Eēats

always always me wish so

Father

Heaven

Earth

Bread

Cosh

Chesuck

Ukkee

supput to honegan.

Kesus, in the eastern Indian language signifies the *sun* the Indian word for *heaven* and *day* seem to be derived from the same *Radix*.

EVESRAL AMERICAN INDIAN NATIONS.

*Copied from an ancient work by Joanna Chamberlains—printed
at Amsterdam 1613.
EX AMERICANIS.*

	<i>Father</i>	<i>Heaven</i>	<i>Earth</i>	<i>Bread.</i>
	<i>Pater</i>	<i>Cælum</i>	<i>Terra</i>	<i>Panis.</i>
Algonkine*	Nousco	Spiminkakouin	Acke	Pabouchikan.
Caraibice*	Baba	Oubekou	Nonuns	Tekerie.
Chilice*	Chsu	Hueno	Tue	Cobgne.
Mohigice*	Warriha	Karongiagon	Ohwonfiaga	Nonwa.
Savanahice	Nosse	Heyring	Owah	Kannaterow.
Crickice*	Chalkee	Suta	I-ga-now-ah	Tackaleaghee.
Chietawice*	Uorgey	Sutie	Yoy-ney	Callabasca.
Apalachice*	Kelke	Ketucoba	Ahan	Pasca.
Virginiane	Noosh	Kesuk	Ohke	Petukgunney.
Guarinice }				
S. Brasillice }	Ruba	Yabe	Ibi	Rembice.
Poconchine	Tat	Taxahé	Acal	Vüe.
Mexicane	Ruse	Monangia ve	Ubupe	Remiou.
Sintce Provincia }				
Chinches }	Tia	Chio	Chio	Ong-jè-mi.
Kenebekice	Memmetun- }			
	guses }	Speamkey	Kekke	{ Awber, or
Pequo Moheganice }				{ Quasegun.
Nor Arglice }	Coosch	Cheesuck	Ukkee	Nuppahohonegan

Further specimens of the Chippewa language, were furnished by A. G. Whitney Esq. of Detroit, copied from Dr. McCullucks, Pamphlet on "Indian Origin, and Indian Antiquities, in the West," lent him, for the purpose, by the Hon. Judge Woodward.

Father, Nossa.	Hand, Ninch.
Friend, Nichikewassa.	Fingers, Ningin.
Mother, Ninga.	Arms, Nik.
Brother, (<i>Elder</i> .) Nishegor.	Legs, Nikcawt.
(<i>Younger</i> .) Nishemay.	Thigh, Nbaum.
Sister, (<i>Elder</i> .) Missa.	Eye, Niskecsik.
(<i>Younger</i> .) Nishemay.	Wife, Newis.
Uncle, Nishoma.	Woman, Qua, Ocquay.
Aunt, Same as Sister.	His wife, Neweewun.
Nephew, Niquanis.	Chief, Okeemon.
Neice, N: Shimis.	Old, Keekaw
Head, Ndip.	Young, Keenegec.
Heart, Nda.	Girl, Ocquesaas.

* This is the dialect of the New England Indians, as appears by a comparison with Elliott's Indian Bible, printed 1685.

Old Woman, Idemoney.
 Great, Kichee.
 Small, Kachinon.
 Good, Nichishi.
 Bad, Manatul.
 To love, Nimwaynemon.
 I love, Ginwaynemon.
 You love, Genimwaynemon.
 He loves, Nimwaynega.
 We love, Negimwaynega.

They love, Nimwaynegawak.
 I loved, Nginewaynemon.
 You loved, Kikinemwaynemon.
 He loved, Nymwaynemon
 I, Nin.
 You, Win.
 We, Ninawa.
 You, Winewa.
 He, Win.
 They, Winewa.

To the foregoing Specimens of the Chippewa Dialect, Mr. Reaume, of Detroit, an aged Indian Trader, furnished the following :

The Great God, or Master of the world,	} E shee man e tou.
Any thing astonishing,	Manitou or Man e tou.
The Bad Spirit, or Devil,	Matche Manitou.
Sun,	Ke she gat ke jis,
Moon,	Debecat Quijise.
Star,	Onong.
A key,	A ka.
Lake, in general,	Seegaigan.
Big Lake,	Ke che gam ing.
Small Lake,	Sa ga e gonse.
River,	Sê pê.
Small River,	Se pe woh.
Meadow,	Wabêchêcokey.
Man,	ê na nê.
Woman,	E quoi.
Children,	A pe no chah.
Small Boys,	Que we sause.
Girl,	Qua sause.
Priest,	Ma kat ta o quoi na.
Ox,	Pê jê kê.
Cow,	O ne john.
Sheep,	Mon.
He Animal, in general,	O yah bah.
She animal, of all kinds,	O ne john.
Dog,	A ne môsh,
Wolf,	Ma e gan.
Fox,	Wagoush.
Raccoon,	Es seb bau.
Martin,	Wa be shanse.
American,	Ki che mon co man.
French,	Wim te goush.

English,
 Indian,
 Water,
 Leaves,
 Summer,
 Fall,
 Spring,
 Winter,
 Canoe,
 Boat,
 Vessel,
 Steamboat,
 Paper,
 Playing Cards,
 Paper, wrote,
 News,
 No News,
 House,
 Hat,
 Coat for a man,
 Short Gown, Coat, Waistcoat,
 Shirt,
 Overalls,
 Leggin,
 Stockings, of all kinds,

Saganash.
 Oni che nabèst bà.
 Ni pish.
 Neebiechee.
 Nee bing.
 Ta goa git.
 Me non co ming.
 Pee poon.
 Che mon.
 Ne bock Che mon.
 Noh be quoi.
 Sku ta Nenbicoine.
 Ma sa nagan.
 A ta tee Masa nagan.
 Wo se I pe gatey Masenegan.
 Na co me gat.
 Ka ga go a na Komegat.
 We ke wam.
 We wa coine.
 Fnee ne Beescawagan.
 Beescawagan.
 Po ke wa yan.
 Po te a co a so.
 Metass.
 Co co Mitass.

The Chippewa, Ottawa, and Pottawatamie languages, are but different dialects of the same language.—*Whitney.*

Attonoggan, or *Platter* river of Lake Superior, south side. Here are the celebrated copper mines.—*Mr. Warren, Indian Trader.*

In Sep. 1818, a party of ten Indians, visited Fort Howard, at signifi-
 cations, taken by Dr. Madison, Physician of this Post, were as given
 below.

1. Coumanagog,
2. Kensogamah,
3. Tuckinoshraw,
4. Pakisha,
5. Pashekokima,
6. Owbushcum,
7. Mattuamacaskak,
8. Shaw shaw,
9. Shawenin,
10. Tawpinass,

Mink.
 Half Chief.
 Currant.
 Ground-hog.
 Bastard from a Chief.
 Always come here.
 Thunder.
 Good weather.
 Plums.
 Pleasant.

Rev. Mr. Richard, Catholick Minister of Detroit, has a MS. Grammar of the language of the Wyandot, or Huron, Indians.

Capt. Whiting has a Grammar of the Sioux language.

The Menominee language, has many words like those in the language of the Stockbridge Indians.

The languages of the Arkansaws and Choctaws are not abundant in expressions, but are not void of a pleasing harmony.—*Periere*.



CHEROKEE LANGUAGE.

The Rev. Messrs. Butterick and Roberts, Missionaries to the Cherokees, the former from the American Board of Commissioners, the other from the Baptist Board, have been several years engaged in investigating the language of these Indians, forming grammars, spelling books, and dictionaries of it, preparatory to translations for their benefit, and that of other tribes who understand their language.

A Letter of Mr. Roberts to the Corresponding Secretary, dated Valley Towns, April 2d, 1822, contains some information, interesting and useful, which follows,

“Perhaps,” he says, “it will be gratifying to yourself to know what methods we pursue towards reducing the language to writing. We have collected all the sounds, and then fixed on characters to represent them—this being done we divide the work. One to search for the verbs, and to pursue them through all their modifications, the other to collect words for a Dictionary. We come together as often as practicable, to consult, and tell of any new discovery; indeed when either of us finds any thing new which appears to be of importance to convey divine truth, the other is not long before he hears and partakes of the joy.

The construction of the language bears a striking resemblance to the Hebrew. Every modification of the verb being made by prefixes and suffixes. The Cherokees have twelve personal pronouns, fragments of which are used as prefixes to denote the person, number, agent and object of the verb. There are also a few primitive verbs, simply expressing existence, parts of which form the tenses when suffixed to verbs. They also contribute to the formation of three or four classes of nouns, from the third person singular of the verb, which appears to be its theme.

The language has neither articles nor prepositions, and very few conjunctions. The nouns have neither cases nor genders. Notwithstanding this apparent deficiency the verb possesses such a facility of

modification as to supply every defect, and frequently to express an idea more precisely than can be done in English.

The number of inflections of which a full Cherokee verb is susceptible, is almost incredible; yet these are arranged with so much regularity as to render the knowledge of them comparatively easy of attainment. We have discovered four modes, viz.—Indicative, Imperative, Potential, and Subjunctive. The first has nine tenses; the second has one; the third ten; and the fourth, five tenses. Brother Jones has just been reckoning the inflections of the verb to BRING; and found them to be twelve thousand. It has a kind of double dual, one including the person addressed, and the other excluding him. I must not omit mentioning that we have made an humble attempt at translating some portions of the word of God. These are the first chapter of Genesis, the second chapter of Matthew, the third chapter of John, and a selection of passages prepared for the purpose, containing a brief account of the creation, the fall, the coming of Christ, His life and sufferings into death, &c.

But our Dictionary and Grammar are not in that state of forwardness to warrant our proceeding with the translation with safety. Still we feel encouraged from the circumstance that what has been done is understood, and some of the best judges have assured us that the very ideas intended are conveyed with propriety. I cherish a hope, that by the blessing of God, the fostering hand of the Board, and the assistance of J. Wafford, the Cherokees may in a short time read the word of life in their own language.

The Indians are glad to find that some attempt is made towards imparting to them knowledge in their own language; and when they obtain a little, they will thirst for more, and many of them doubtless will not be satisfied until they can drink of that fountain of knowledge which the English language opens to the mind.

From a "Cherokee Spelling book," formed by the joint labours of Rev. Mr. Buttrick and David Brown, for the use of the Mission establishment at Brainerd, the following specimens of the language of this tribe are extracted.

Te kv nc Tavn tv tv li tsi li.

Words of two Syllables.

CLv, world.
c Qa, great.
C ti, last year.

c Tsi, my mother.
v Mv, water.
A mv, salt.

v 'ni, here.
 v Ki, he is taken.
 v Yi, he is taking.
 v Sto, he is beating.
 v Sti, thread.
 v Sko, he is digging.
 B kv, day.
 e Sv, meal.
 e yv, pumpkin.
 J Yv, l.
 i tsə, green.
 o nɿ, moss.
 o 'ni, behind.
 o hi, pleasant.
 o stv, good.
 o si, good.
 l sv, last night.
 ɿ tv, corn-stock.
 ɿ kv, corruption.
 ɿ tli, go along.
 v nv, a strawberry.
 vn stv, pudding.
 hc nv, go thou.
 hɿ i, thou art going.
 hɿ tlv, where.
 hɿ tv, say thou.
 he V, this.
 kc ta, I am going about.
 kc hi, yonder.
 Kc hi, away yonder.
 kv ni, bullet or arrow.
 Ke kv, blood.
 kv lv, sun.
 ke klv, hair.
 kv ta, what.
 kɿ hɿ, wild cat.
 kɿ nv, turkey.
 kɿ Skv, I am knitting.
 Kɿ skv, corn.
 na tsi, pine.
 nɿ v, near.
 nɿ qɿ, now.
 nɿ 'nv, there.
 nɿ ski, that.
 na sqɿ, that.
 ni hɿ, thou.
 nɿ nv, potatoe.
 qv nv, peach.
 tc tv, long ago.

t ql, still.
 ti li, chesnut.
 tv lv, white oak.
 tlo kv, tree.
 tse sto, I beat.
 tse Ki, I take.
 tse nɿ, I take.
 tse stu, rabbit.
 tse u, canoe, poplar.
 tsj yi, brass.
 tsu skv, post oak.
 tsu 'lv, fox.
 tsv 'lv, king fisher.
 wc sv, cat.
 wa' kv, cattle.
 ye ki, perhaps.
 yv na, always.
 sc ti, walnut.
 sc lɿ, corn.
 sa i, the other.
 sɿ sv, goose.
 se qa, hog.
 sqe 'av, fist.
 su li, turkey buzzard.
 sv li, per cimmon.
 sv' ki, mink.
 skc qa, swan.
 ski li, witch.
 C hi, liver.
 c ki, goer.
 v te, wood.
 A tv, woman.
 v Tsv, male.
 ɿ he, possessor.
 kc V, I live.
 kc gv, I walk.
 ke i, I go.
 ke gv, wild goose.
 ketɿ, bread.
 ka i, fat.
 ka gv, crow.
 ka tli, I sharpen.
 ka stɿ, ashes.
 ke ki, sparrow hawk.
 ke 'li, dog.
 kɿ qe, partridge.
 kɿ Wv, mulberry.
 kɿ tlv, beach.
 Ko lv, winter.

-kv tc, I pick.
 kv' Nv, his life.
 ki ski, knitter.
 ts lv, tree toad.
 ts Tæ, married.
 tc wi, flying squirrel.
 ti nv, louse.
 ti lv, skunk.

ti ti, snow bird.
 Ta yi, beaver.
 ts sv, heaven.
 tse sqa, bird.
 tse yv, otter.
 skc qa, swan.
 suti, hook.
 ske nv, devil.

Kv nı skv, I hire thee.
 kv ske i hv, I fear thee.
 kv whi skv, I plant thee.
 Kv nc kv, I carry thee.
 kv e hv, I kill thee.
 kz yv ni, I call thee.
 kv la næ, I annoint thee.
 kv yc sti, I awake thee.
 kv Ne si, I bury thee.
 kv ne yi, I catch thee.
 kf ke sta, I chaw thee.

kvn tj wa, I comb thee.
 kv Nı wi, I cure thee.
 kv wha ti, I find thee.
 kv sko ke, I gnaw thee.
 kv stc li, I help thee.
 kv yc li, I mock thee.
 kv sta yæ, I shave thee.
 kv ya sti, I spoil thee.
 kf kc u, I love thee.
 kv yc lv, expect thee.

A ke nc kř he u, I am saucy.
 e kc ke Se sti, I am careful.
 e ke li 'na ti, I am crazy.
 e ke ske sc sti, I am awful.
 e ke kj pa ti, I am dry.
 e ke tv tc gi, I am thirsty.
 e ke ske sv ti, I am fearful.
 e ke sv kv 'lv, I am hoarse.
 e ke yc lv hv, I am naked.
 e ke nc il' ti, I am nasty.
 e ke tlvn tsv tv, I am sickly.
 e ke tre skv 'lv, I am scaly.
 e ke sko no lv, I am slow.
 e ke yvn tlj tv, I am snotty.
 e ke tsv le sti, I am sticky.

e ke kv næ hi, I am sweet
 e ke he sa ti, I am troublesome.
 e qu tc whe tv, I am damp.
 A qu tlf qa ti, I am proud.
 e qv te 'lc kv, I am hot.
 e qu ste kv ni, I am least.
 e qv tc lc tv, I am secret.
 e qv ste ke u, I am small.
 e qv tv lc hi, I am stange.
 tse tse na sqe tv, I am crooked.
 tse tse lv lj hv, I am gummy.
 tse se næ sv nv, I am handy.
 tse na e u v, I am sandy.
 tse se ko ni kæ, I am blue.
 tse wv nv kv le, I am weak.

C le si, Alice.
 C ni, Anna.
 C te wi, Adam.
 C si ki, Isaac.
 A tsi, Archibald.
 A sti ui, Austin.
 E wi, Eve.
 Hc ni li, Henry.
 Hs li, Harry.
 Hv nv, Hannah,
 Kc ti, Catharine.
 Kle kv, Clark.
 Lc tsi li, Rachel.
 Lu wi ni, Robert.
 Le si, Eliza.
 Li ti, Lydia.
 Lu si, Lucy.
 Lu i yi, Lewis.
 Nc ti, Edward.
 Nclo, Nero.
 Nin tsi, Nancy.
 Qc ti si, Betsey.
 Qe tv, Peter.
 Te ni li, Daniel.
 Tc wi, David.
 Ts mi, Thomas.
 Ta qe,
 Ti ki, Richard.
 Tsc ki, Jack.
 Tse kv qi, Jacob.

Tsc si, Jesse.
 Tsa li, Charles.
 Tse tsi, George.
 Tsi mi, James.
 Tsi ni, Jane.
 Tso wv, Joseph.
 Tsu ti, Jude.
 Tsv ti, Juda.
 Waki,
 Ws li, Polly.
 Ws ti, Walter,
 Wasi, Moses.
 We li, William.
 Wv ti, Betsey.
 Se li, Sarah.
 Su li, Sally.
 Sa mi, Samuel.
 Sese, Cæsar.
 Su se ni, } Susannah.
 Susi, }
 Ste wi, Stephen.
 C lv, Book.
 c le tv, Alphabet.
 Isa ni, John.
 Ne lv, Lesson.
 Tsi li, Syllable.
 Wc lv, Letter.
 Sqe lv, Spelling.

In the Language of the Seneca Indians are seven kinds of words, or parts of speech.

- 1st.—NOUNS, or NAMES : as *Kah-ye*, Tree ; *-Un-ug-a-noos*, Water.
- 2nd.—PRONOUNS, words used for Names : as *Eis*, Thou ; *We-gah*, Him.
- 3rd.—ADNOUNS, words to express the qualities of persons and things : as *woh-seh*, new ; *woh-goh-yeh*, old
- 4th.—VERBS, words to express being or action : as *guo-heh*, live ; *goh-tein-de*, walk.
- 5th.—ADVERBS, words expressing time, place, manner, or other cir-

cumstance : as *hoh-je-guoo-keh*, immediately ; *teus-ke-ah*, near ; *ug-guos*, greatly.

6th.—CONNECTIVES, words used to join or connect the different parts of a sentence : as *neh*, or *neh-huh*, for and, &c.

7th.—INTERJECTIONS, words of exclamation : as *hoh-gee-eh-deh*, for expression of wonder ; *quoo-hoh*, of surprise.

Nouns in the Indian language are often made plural, by the addition of a syllable to the singular : as *hah-je-nah*, a man ; *hah-dah-je-nah*, men ; *ke-au-deh*, grand-child ; *ke-au-deh-suh*, grand-children.

Several of the Indian terms for male and female relationships are alike in both instances, except that a softer sound is adopted for the female relation : as *hug-nen-seh*, un-cle : *uk-neu-seh*, aunt.

The Indians distinguish in their language the present, past, and future time ; but do not observe the more minute distinctions of time or tense in verbs.

Letters Teu-au-geh.

a c d e f g h i j k n o q s t u w x y z

Nouns or Names.

Ka-o-e-hoh-geh, The Sky.	Keh-seih-noh, Domesticated Animals.
Kah ye, A Tree.	Hah-je-nah, A Man.
Kos-quoh, Stone.	Hah-dah-je-nah, Men.
Oo-aif-toh, Grass.	Yea-huh, A Woman.
Un-ug a-noos, Water.	Win-e-hoh-suh, Wo-men.
Ya-e-end-hoh, Wood.	Hux-hoh-deh-seh-yah, Young Man.
Yeu-en-joh deh, Earth or Land.	Us-hoh-deh-seh-yah, Young Woman.
Un-aun-joh, Wheat.	Hix-yoh-hoh, Boy.
Hun-ah-huh, India Corn.	Ix-hoh-hoh, Girl.
O-wa-huh-suh, Flowers.	Goo-dun-e-au, In-fant.
Neh-tau-haunt, Leaf.	Ko-wong-o-wah, { Great Canoe or
Koh-hoh-de-yeh, Woods.	{ Large Ship.
Ka-haun-deh, River.	Kun-un-doh-yoh, Town.
Loh-nu-deh, Lake.	Hoo-au-deh, Road.
Un-dunh-seu-eit, Springs.	Ye-noh-un-geh, Village.
Koh-nu-gah de, Ocean or Sea.	Un-hooh-koh-deh, { A Multitude, or
Gah-quoh, The Sun.	{ many People.
Soh-e-koh, The Moon.	Ung-weng-o-gwa-s-goh, { Man, or Man
Koh-jeish-en-doh, Stars.	{ kind.
Kon-yuh, A-ni-mals of the Woods.	

AV-WIN-E-EU, {	THE SUPREME BEING, OR THE GREAT SPIRIT.	Ung-weh-dek-neh, First part of Spring.
Ka-o-yoh-geh, Heaven.		O-ye-ga-weh, Clear Sky.
Gweh-e-dah, Friend.		O-e-au jeh, Dew.
Te-ah-gah-dah-no-en-dah {	Brother (general.)	Eu-es-teh-en-deh, Rain.
Hah-neh, Father.		Teu-zeng-woh, Fog.
Noo-yeh, Mother.		Hau-f-che-ga, Cloud.
He-yah-wok, Son.		Un-ug-o-int-huh, Air.
E-ah-wok, Daughter.		He-e-nunh, Thunder.
Huk-soo-eit, Grandfather.		Twen-e-woh-suh, Lightning.
Uk-soo-eit, Grandmother.		Gah-ah-hoh, The Wind.
Ke-au-deh, Grandchild.		Win-is-a-ah-nue, Cool Weather.
Ke-au-heh-suh, Grandchildren.		We-sah, Ice.
Hah-chee, Eldest Brother.		Hoosh-a-ne-ah, Frost.
Ah-chee, Sister.		Un-hoh, Snow.
Keh-geh-eh, {	Younger Brother, or Younger Sister.	Ud-ah-e-yeh, Heat.
Hug-neu-seh, Uncle.		A-gent-wau-gueh, Harvest.
Uk-neu-seh, Aunt.		Teu-de-nung-a-en-dunh- } Wool.
Ug-e-ah-seh, Cousin.		Wenth-tah,
E-te-ah-ne, My Wife, or my Husband.		Wenth-tah, Hair.
Eut-eis-ne, Thy Wife, or thy Husband.		Eu-un-doh-queh-ne-o-neh, Factory.
Ne-he-yu, His or her Wife or Husband.		Ken-deh, Labour or Work.
Ke-gwa-e-goh-ah- {	Our Wives, or our Husbands.	Ken-deh-suh, La-bourers
dun-yok-huh, {		Ah-sun-deh-goh-noh-en- } Deficiency or not enough.
Hoos-teh-eist, Master.		geh,
Hoo-hauz, Servant.		Kau-nau-ung-heh, Plenty.
Hud-a-goo-hoh-neh, {	A Chief, or great Man.	Guh-nuh-tun-yuh, The Mind, or Spirit.
Hud-a-goo-hoh-neh-suh, Chiefs.		Ka-o-doh-goh-ug-win- } Breast or Heart.
Ut-keh-ne-shau, Council.		e o-shoh,
Kun-us is-ha, Council-House.		Neh-neh-yah-weh-et-ki- } Duty.
Hoo-hah-neh, {	King, or Father of the People.	o-wi-yeh,
Win-ish-ah-da, Day.		Ne-de-en-i-o-neh-toh, Danger.
Yue-gah, Night.		Hau-wen-dou-yut, Anger.
Suh-deh-che, Morning.		Teu-houn-dit-ka-deh, Pleasure or Joy.
An-tik, Noon.		Uk-nuh ao-ena-hoh, Aching Pain.
Yue-gah-soh, Evening.		Ug-goosh-us-heh, Sorrow or Grief.
Wau-jeh, Today.		Sus-guot, Laughter.
Yue-hent, Tomorrow.		Ug-guos-uk-no-eis, Anxiety.
Ut-a-e-dah, Yesterday.		Uk-no-eis, Love.
Twos-au-un-dek, Night before last.		Woid-keh, Dislike.
Kuh-shoh, Hour.		Het-d-o-wi-yeh, kindness.
Shaut-wau-deh-goh-touh, Week.		Tu-de-nung-gaen dunh, Sheep.
Swen-e-daut, Month.		Kuh-nung-weh-dohn-en-yuh, Cows.
Skaut-un-gah-quoh, One Moon.		Kon-doh-neh-quih, Horse.
Te-us-ah-eit, Year.		Quis-queez, Hog.
Wen-doh-deh-goh-touh, Sabbath.		Je-heh, Dog.
Wen-eis-eh, Time.		Je-dah-huh, Bird.
Un-eis-ait, A long time.		Goh-ne-huh, Fowl.
Teu-gah-ohu-dih, Spring of the Year.		Uh-no-wuh-toh, Worm.
Keh-heik-a-neh, Sum-mer.		Je-nu-en-doh-sa-eis, Musketo.
Keh-houng-neh, Autumn, or Fall.		Ko-joh, Fish.
Quos-heih-a-neh, Winter.		Hut-koy-ne, Sounds.
Aud-ag-guos-ha-huh, {	New Year, or Mid-winter.	Kuh-su-e-shoh, Skins.
		Oo-sah-eh, Fat.
		Oo-e-sah, Tallow.
		Seh-woh toh, Pipe.
		E-yenk-gwoh, Tobacco.
		Koh-sith-toh, Cart.
		Koh sith-te, Load.

Adverbs,—Words for Time, Place, Manner, &c.

Ne-huh-weh-beh, Far.	Huh-teh, Out, Without, or Go out.
Teus-ke-ah, Near.	Huh-guh-unk-ga-ah, Alone.
Twoh-de-hent, First.	Ed-keh, Above.
Nung-eh-huh, Last.	Eth-toh-geh, Below.
Aun-ok, Now.	Un-nun-joh-goh, Beneath.
Hoh-je-guos-heh, Immediately.	Nung-beh-huh, Behind.
Neh-ug-guos-guoh-e-yoh, { Soon, or	Huh-chuh-deh-nuh-wong, Beyond.
Un-ung-uh, Within.	Shortly. O-wa-woh-beh, Be-fore.
	Tent-kau-ent, Frequently.

Connectives,—Words used to unite the parts of a sentence.

O-yok-huh, {	used for	{ Also,
Neh, {		{ And,
Neh-kut, {		{ But, &c.
Koh-huh, }		

Any of these words are adopted as connecting terms, whichever may appear to correspond best in sound with the words which they connect.

Interjections,—Words of exclamation.

Quoo-hoh,	Expression of	Surprise
Hoh-gee-eh,		Won-der, or Astonishment.
Guos-au-wun-det-kah-e-dah,		Pleasure.
Guos-uk-nunk-queh,		Strong Dipleasure.
Neh-aif-che,		Approbation.

The two following articles, are inserted in this Appendix, by request, as appropriate to the object of this Report.

Memorial of the American Board of Commissioners for Foreign Missions.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled :

GENTLEMEN : At the annual meeting of this Board, at Boston, in September last, the subscribers* were appointed a committee, "to prepare, and present, a memorial to the Government of the United States, on the general subject of the civilization and moral improvement of the Indian tribes, within the limits of our national territory ;

* John Cotton Smith, Jonas Platt, Jedidiah Morse, Stephen Van Rensselaer, and Jeremiah Evarts.

stating, summarily, what this Board, and other boards for similar purposes, of different denominations, have done, and are doing, for the benefit of the said Indians ; the success of their efforts, hitherto, and the encouraging prospects as to the future provided measure, furnished adequate to the support of their contemplated operations ; and soliciting such pecuniary aid from the Government, as, in their wisdom, they shall see fit to grant."

In fulfilment of our commission, we beg leave, respectfully, to state to your honorable body, that a prominent object of the board we represent is, to extend the blessings of civilization and Christianity, in all their variety, to the Indian tribes within the limits of the United States. In carrying on this work of benevolence and charity, we are happy to acknowledge, with much gratitude, the aid received from the Government, in making and supporting the several establishments made for accomplishing their purpose. The object of the Government, and of the Board, is one, and, indeed, is common to the whole community. We trust, therefore, that the measure adopted by our board will not be deemed an improper interference with the concerns of the Government, a thing at which our feelings would revolt ; but, only as a proper act of co-operation of a portion of the citizens, in effecting a great and interesting *national* object.

The history of our intercourse with Indians, from the first settlement of this country, contains many facts honorable to the character of our ancestors, and of our nation—many, also, too many, which are blots on this character ; and which, in reflecting on them, cannot fail to fill us with regret, and with concern, lest the Lord of nations, who holds in his hand the scales of equal and everlasting justice, should in his wrath say to us, "As ye have done unto these Indians, so will I requite you." We here allude to the neglect with which these aboriginal tribes have been treated in regard to their civil, moral, and religious improvement—to the manner in which we have, in many, if not most instances, come into possession of their lands, and of their peltry : also, to the provocations we have given, in so many instances, to those cruel, desolating, and exterminating wars, which have been successively waged against them ; and to the corrupting vices, and fatal diseases, which have been introduced among them, by wicked and unprincipled white people. These acts can be viewed in no other light, than as national sins, aggravated by our knowledge, and their ignorance ; our strength and skill in war, and their weakness—by our treacherous abuse of their unsuspecting simplicity. and, especially, by the light and privileges of Christianity, which we enjoy, and of which they are destitute. In these things we are, as a nation, verily guilty, and exposed to the judgments of that just Being, to whom it belongs to avenge the wrongs of the oppressed ; under whose perfect government the guilty, who remain impenitent, can never escape just punishment. The only way, we humbly conceive, to avert these judgments, which now hang, with threatening aspect, over our country—to secure the forgiveness and favor of Him whom we have offended, and to elevate our national character, and

render it exemplary in view of the world—is happily, that which has been already successfully commenced, and which the Government of our nation, and Christians of nearly all denominations, are pursuing with one consent, and with their combined influence and energies. The American Board of Commissioners for foreign Missions view these facts as highly encouraging ; and it is their earnest desire that the God of nations would speed the course so auspiciously commenced, and give direction, and his blessing, to our joint efforts ; add numbers and strength to those already engaged in this good work ; convince, and reconcile to the object, those who are now opposed to it ; and, ultimately, crown our labours with the desired success.

The work in which we are engaged, we are sensible, is not only noble, and god-like, and worthy to command the best energies of our nature, but it is also a great, arduous, and difficult work, requiring patience, forbearance, perseverance, and unremitted and long continued efforts. Here is scope enough to employ the wisdom, the means, and the power of the nation ; and the object is of sufficient magnitude and interest, to command the employment of them all.

We are aware of the great and only objection, deserving notice, that is made to our project; and which has been made by some men of distinction and influence in our country, whose opinion on other subjects is entitled to respect ; and this is, that “ it is *impracticable* ; that Indians, like some species of birds and beasts, their fellow inhabitants of the forest, are *untameable* ; and that no means, which we can employ, will prepare them to enjoy with us the blessings of civilization.” In answer to this objection, we appeal to facts ; facts not distant from us—not of a doubtful nature ; but which exist, and are fast multiplying among us, under our own eyes and observation—to facts which cannot be doubted, and in such number and variety, as furnish indubitable evidence of the practicability of educating Indians in such manner, as to prepare them to enjoy all the blessings, and to fulfil all the duties, of civilized life. A visit to the Cornwall school for educating heathen youth, and to the several establishments among the Cherokees and Choctaws, (to say nothing of many others to which we might refer,) begun by indefatigable and exemplary Moravian missionaries, and pursued by the American Board of Commissioners for Foreign Missions, would be sufficient to satisfy any candid inquirer on this subject, of the truth of what we have asserted. In these establishments, the experiment, as to the practicability of imparting to Indians an education suited to the enjoyments and duties of civilized life, has been fairly made ; and made, too, by the acknowledgment of hundreds of our most respectable citizens, (and among these we are happy to refer to the present respected President of the United States, who has been an eye-witness in the case.) with complete success. More evidence, on this subject, is deemed by your memorialists unnecessary, as the evidence of *facts* is paramount to all *reasonings* which can be urged against them.

It being admitted, then, that the Indians within our jurisdiction *are*

capable of receiving an education, which will prepare them to participate with us in all the blessings which we enjoy, these questions will naturally arise : Is it desirable that they should receive such an education ? Are they willing to receive it ? Have we the means of imparting it to them ? These questions, your memorialists conceive, may, with confidence, be answered in the affirmative. It is desirable that our Indians should receive such an education as has been mentioned, we conceive, because the civilized is preferable to the savage state ; because the Bible, and the religion therein revealed to us, with its ordinances, are blessings of infinite and everlasting value and which the Indians do not now enjoy. It is also desirable as an act of common humanity. The progress of the white population, in the territories which were lately the hunting grounds of the Indians, is rapid, and probably will continue and increase. Their game, on which they principally depend for subsistence, is diminishing, and is already gone from those tribes who remain among us. In the natural course of things, therefore, they will be compelled to obtain their support in the manner we do ours. They are, to a considerable extent, sensible of this already. But they cannot thus live, and obtain their support, till they receive the education for which we plead. There is no place on the earth, to which they can migrate, and live in the savage and hunter state. The Indian tribes must, therefore, be *progressively civilized*, or *successively perish*.

The only objection to their civilization, which has been seriously made, is, that it would destroy our now profitable fur trade. But will it not be destroyed if the white population is suffered to spread, unchecked, over the hunting grounds of these Indians ? To destroy their game and to leave them to starve and perish ? But, these consequences aside, can a *Christian*, who knows the present state of these tribes, their ignorance, and increasing miseries, and who duly estimates his own superior blessings, make this objection ? Will any man, claiming to possess a common share of humanity and benevolence, say, "Though these poor Indians, if we were so disposed, might be made happy, and we have the means of making them so, yet, as the doing of this would deprive a small portion of our citizens of a gainful commerce, it must not be done !" No man, we believe, would utter such language as this, and avow a sentiment so revolting to all the good feelings which belong to our nature.

Are then the Indians *willing* to be civilized ? The explicit declarations on this point, of large numbers of their chiefs, and most influential men, and the earnest *entreaties* received from many of them, sufficiently show that they *are* willing. Our education families are every where gladly and gratefully received, and kindly treated, and from many other places the cry for new establishments is heard. Judging from past experience, we have reason to expect, that, the objections now made by some of the Pagan chiefs, and interior tribes, whose game is yet plenty, will be gradually removed ; and, that this cry for instruc-

tion will be extended among them, as their civilization advances. Admitting then, that it is desirable that the Indians should be civilized ; and, that they are willing and anxious to be educated for this purpose ; have we the *means* of satisfying these desires, and of giving them the education necessary to their becoming our fellow citizens, and sharing with us our privileges ? We cannot hesitate how to answer this question. We undoubtedly possess, in abundance, all the means necessary to give all the Indians, as fast as they shall desire it, the most complete education they are capable of receiving. A very small part of the profits, on the many millions of acres of most valuable lands, purchased by the government of these Indians, would furnish ample pecuniary means for the support of as many education establishments as would be competent to the purpose ; and the religious associations of the different denominations of christians already formed, and forming, stand ready, faithfully to apply these means when put at their disposal, to the accomplishment of this desirable object.

Your memorialists beg leave respectfully to invite the particular attention of your honorable body, to the plans heretofore suggested, of *colonizing* the Indians, and of founding and endowing a college among them, for the higher education of Indian youth of promising character and talents, to act as missionaries among their brethren. The former seems to be peculiarly applicable to the state of our Indians, and the only method, by which those who remain, can be preserved from extinction. This plan consists in collecting, on some well located and inviting territories, in the north and in the south, one for the northern, the other for the southern Indians, the remnants of tribes, now scattered and dwindling away among the white settlements ; and, from time to time such others, along our borders, as are willing to be civilized, and planting among them, at favorable points, education families, under the protection of a small, well selected military garrison. These will form the rudiments of future towns, and cities, and even states, and ultimate entire civilization. "It is, in short," to borrow the language and sentiment of a late sensible, foreign writer, on this subject, "merely to follow the method by which civilization has begun and proceeded in all countries and times ; villages rising into towns, and towns into cities," and these, we may add, into large communities, "having been the origin and medium of all improvements."* The *hunter, roving state*, is not adapted to the establishment and support of the institutions which pertain to christianity and civilized life. These require the aids which can be furnished only in the congregated and agricultural state.

The establishment of a college for the education of Indian youth appears to be an indispensable mean of successfully carrying forward the civilization of their tribes, which must be done, as it ever has been done, in like cases, by *native* missionaries. Indians must be civilized

* Douglass' "Hints on Missions," Am. edit. p. 77. See also Dr. Morse's Report to the Secretary of war, p. 82 to 91. App. pp. 14 and 15 ; 50 to 60 ; 311 to 316.

and converted to the faith of the gospel by Indians, who themselves have been first civilized and converted.*

Another topic of great moment, which we beg leave to submit to the consideration of your honorable body is, that of conducting trade with the Indians. They complain, and not without cause, that they are wronged out of their hard earned property in various ways, but most commonly through the intemperate use of intoxicating liquors. This, as is well known, is the bane of Indians; and, together with their association with the worst and lowest white people, those who are familiar with crime, and have fled from justice, are the great and almost insuperable obstacles in the way of benefitting the Indians. It is necessary, therefore, that these obstacles be first removed by laws and regulations wisely framed, and effectual to this purpose. We beg leave here to refer again to the Report we have mentioned, (p. 92) and to the plan there suggested for conducting Indian trade.

From these views of the important subject which we have thought it our duty respectfully to lay before your honorable body, your memorialists can perceive no serious obstacle in the way of completely effecting one of the noblest works, the most honorable to our character both at home and abroad, and the most god-like, in which, as a nation, we can engage. If this be done, a debt we owe to the injured ancestors of the present and future generations of our Indians, will be paid as far as we can now do it; and, the judgments of heaven which impend over us for these injuries, will be averted. We and our children will have satisfaction in reflecting; that we have been honored as the instruments of rescuing from destruction, raising from ignorance and wretchedness, and of imparting comfort and blessings of immense and interminable value to many thousands of our fellow beings, who are now "ready to perish." Your memorialists, therefore, deeply impressed themselves with the magnitude and importance of the subject, beg leave, with all dutifulness and earnestness, to request and to entreat your honorable body to take it under your particular consideration, and to act thereon, as in your wisdom you shall think fit. They particularly ask, that some further pecuniary aid may be provided and furnished for the support of the establishments already made by the Board they represent, and for the forming new establishments of the like kind, which are loudly called for by other tribes, and in stations of much importance, whence an extensive good influence might be exerted on our northern borders, among many numerous and powerful tribes, dwelling upon them.

Having made the foregoing representations and remarks, your memorialists, with confidence and good hope now leave the business committed to them, to the consideration of your honorable body, who have the power to act efficiently in its accomplishment—praying, that you may be endowed with that integrity and uprightness which will preserve you from error in your deliberations, and give you plenteously of the wisdom

* See the Report above mentioned, pp. 76 to 78, and App. pp. 284 to 278.

which is from above which is profitable to direct, and will, infallibly, lead you to all right results.

STEPHEN VAN RENSSELAER,
In behalf of himself and
JOHN COTTON SMITH,
JONAS PLATT, and
JEDIDIAH MORSE.

FROM THE NEW-YORK OBSERVER.

A PLEA FOR THE INDIANS.

A Speech which might be delivered in Congress, on the motion of the Hon. Mr. Cobb, from Georgia, to discontinue the annual appropriation of \$10,000 for the civilization of the Indians.

MR. SPEAKER,

If this were a question of ordinary policy, I would not have troubled the house with my thoughts on the subject, or if it were a policy in which subsequent experience might correct mistake, I would have remained silent. But by our vote on this question, we are to decide the fate of a race of men; we are to say whether 400,000 of the aborigines of this country, whom cupidity and war have spared, shall be preserved or extirpated. For, sir, from the history of 200 years, we have a right to infer that if nothing is done to preserve the Indians, they will soon cease from the earth, and not a memorial remain but the mounds which cover their ashes. For two hundred years they have melted away under the influence of our rising prosperity; for two hundred years they have fled before the pursuing wave of our emigration, which still roars behind them, and promises no rest but the rest of the grave.

I would ask, sir, whether the magnanimity which should characterize a great nation does not require that we extend to the poor natives our sympathy and aid. It is true, that in the days of our fathers they were cruel and powerful enemies, and filled the land with dismay and mourning. But did they not fight for their country? While the emigrants were few and feeble, they sold them land, and saw no danger in their continuance; but when, like the locusts, swarm after swarm appeared, and ate up the land before them, and threatened to deprive them of their only mode of subsistence, the chase, and opened in perspective to their sagacious chiefs the evils which history has since placed upon record, it was then that they commenced a war of extermination. But they fought for their homes, for the sepulchres of their fathers, and for all that is dear to uncivilized man. Had the patriots of Greece and Rome, whom we eulogize, a more justifiable cause for war? Have the nations of modern Europe dashed one upon another, and drenched their soil with

blood for better reasons? Had the natives expelled our fathers, and risen by their own efforts to civilization and glory, their orators and poets had filled the land and the world with the fame of those patriot warriors whom we stigmatize as blood-thirsty barbarians.

But what if there were nothing to mitigate the severity of our condemnation. Those who injured us are in the dust, and their descendants now stand helpless before the arm of our power. Shall we visit the iniquities of the fathers upon the children? Shall we extirpate a race for the sins of their ancestors? Does it become our greatness and our glory to drive to despair, and thrust out of being, the helpless and vanquished enemy? Sentiments of humanity forbid us to add to the ample retribution of calamity and sorrow, which has descended from age to age upon the children of the forest, and plead with us to pity and to spare them. Their aged men weep while they tell to their children the story of their former greatness, and contrast it with their present prospects. Their statesmen and warriors have opened their eyes upon the causes before which their possessions and their character and their numbers have passed away, and feel that dismay which made an ancient people array themselves in sackcloth and sit in the dust. Their head is waters, and their eyes are a fountain of tears, while they witness the destruction of their people. They have no power to resist, and they have no retreat to fly to. The gulf of annihilation stretches deep and dark before them, and they howl upon their beds because there is none to deliver. One ray of hope alone saves them from despair. The chief of this great nation they have been taught to call their father, and they look to us as their brethren. To him and to us they turn their eye red with weeping. To us they bend the knee and stretch out the supplicating hand. Shall we neglect their entreaty? Shall we turn a deaf ear to the their cry of distress? Sir, our constituents expect us to be humane. A spirit of sympathy for the poor natives has gone forth through our land, a spirit of benevolence is awake for their good. Could I array them before you, Sir, every mother in this land would plead with us to wipe away the tears and bind up the broken hearts of the daughters of the wilderness, and every Christian of every denomination would lift up his heart to God, that the result of our councils on this occasion might be such as shall send peace and good will into every dwelling of the forest, and cause the wilderness to burst into song.

And after all that savage ferocity has done, I would enquire whether there are not debts of gratitude to the Indians, which no time can cancel and no kindness repay? When our fathers came to this land, they were few and feeble in the presence of a people, who, if their councils and efforts had been one, would have driven them into the sea, or given their bodies to the beasts of prey. The friendly Indians divided their counsels, disclosed their plans, weakened their force, and strengthened in fight the arm of our fathers. Are the services of Uncas, and the good Pocahontas, to be forgotten, or requited with the extirpation of the Indian race? But for them, we had not had the power of legislating to-day upon the destiny of their people. Shall we disregard these obliga-

tions? Is any member of this house prepared to fix upon himself the stain of such ingratitude?

The love of antiquity, and the admiration of nature's workmanship, should withhold our hand from the destruction of a race of men, and particularly of a race eminently endowed with all the noblest qualities of our nature. We collect and label pebbles, and shells, and earths, and preserve the forms of birds and animals and insects. We gather the brick of Babylon and dig up the utensils of Herculaneum, and the dust of the Pyramids is precious in our sight. It is only a *living* antiquity which we propose to destroy—a race whose existence stretches back beyond the reach of memory. A vote could not be carried in this house to blot out a single species of animals, however low in the scale of being. We would strike out no such link in the gradation of existence. We would make no such blank in the page of nature's book. We regret that the extinction of the mammoth has left a chasm to be supplied only by imagination and his mouldering bones in our museum. It is only among the highest order of earthly beings that we propose to blot out a species, and to send our descendants to books and to museums, to the canvass and the cold marble, to learn their features and their character.

The poor African is destined to suffer, and we by him, through counsels over which we had no control; and whatever ills may betide us and them, they will be the result of causes which we cannot resist, or which we can but imperfectly modify. But in the present case we are pressed by no such necessity. The natives have more than land enough of their own, and their numbers and our millions can never endanger our safety, if we had less cause to confide in the gratitude of a people, who, if they have been terrible to their foes, have never been ungrateful to their friends. What then will be the judgment of history, if we doom them to extirpation? What has been its verdict already in respect to the conduct of the Spaniards towards the natives of Hispaniola? Are we prepared to furnish another such record to go down to posterity? Shall our descendants blush every time they read it, while the generous and humane of all nations throw upon them the stigma of their fathers' deeds? Is there a father in this house who will transmit to his son such a legacy? Is there a patriot here who will stain the fair fame of his country with such a blot?

But it is time, Sir, to take a more serious view of this subject, and to submit the question whether we have any right to legislate in such a manner as shall eventuate needlessly in the extinction of the original inhabitants of this land? Will it be claimed that our grants are a matter of policy and charity, and not of moral obligation? But who has released us from the obligations of humanity by which God has bound together all the families of the earth, made of one blood? Who has cancelled the obligation of that great law of social being which binds us to love our neighbour as ourselves, and to do unto others as we would that they should do unto us? And if the God of armies be a just God, as we declared him to be when we proclaimed ourselves and all men to be by nature equal and free, have we nothing to fear from his justice, if we trans-

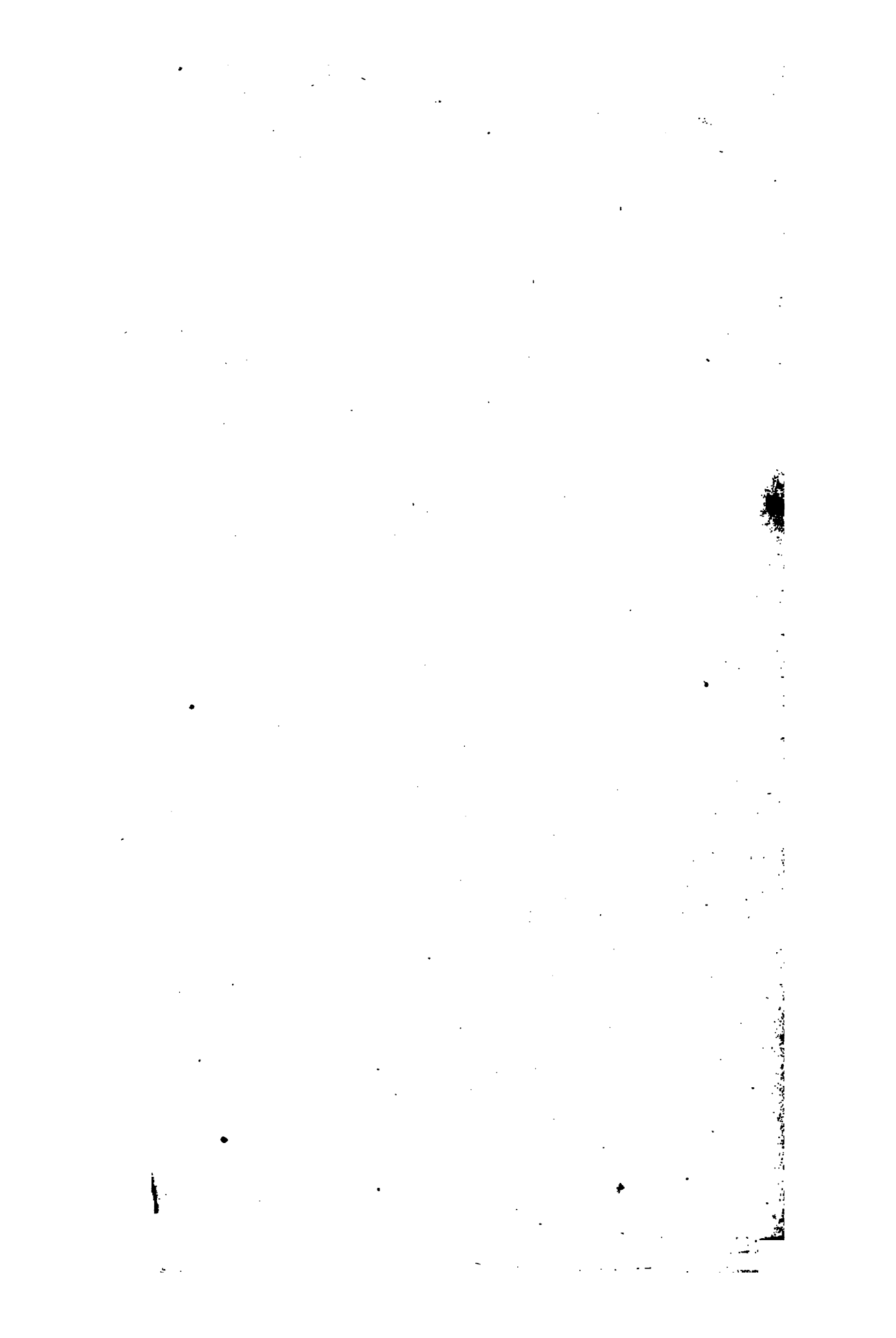
ple under foot the rights of humanity, and do deliberate outrage to the eternal laws of equity? And if, as superstition dreams and poets sing, unearthly forms, the tenants once of flesh, do visit the abodes of men, might we not expect that ceaseless wailings would be heard in the vales, and on the hills, and in the winds that sweep over the land which we emptied of its inhabitants; that spirits, visible and viewless at pleasure, would haunt the inhabitants with fearful premonitions, and perhaps, as the ministers of divine vengeance, send mildew over the fields, and murrain among the flocks, and pestilence through the habitations of men.

Let it not be said, that if we do not aid this people we shall not be their destroyers. Our presence in this land is the cause of their ruin, and if we can arrest the fatal influence, and save them from destruction, and do it not, we are as accountable for their blood as if we opened their veins wantonly, and poured it out upon the ground.

There is another view of this subject which commends itself yet more seriously to our consciences and to our hearts. We recognize the doctrine of accountability to God, and of retribution in a future state according to our deeds; and though in this world there may be power on the side of the oppressor, and none to deliver the poor, his cry will not be unheeded by Heaven, and though hand join in hand, the wicked shall not go unpunished. Is the extermination of this people calculated to cheer us in our passage to the grave? When we shall meet the tattered, spiritless, inebriated wretches whom we might have civilised, on their way to oblivion, will it console us to think that this is the fruit of our doings? Will any man plant such a thorn as this on his dying pillow? Will any man create such a worm as this in his own bosom?

But what after all are the motives which should urge us against conscience and nature to close our hand against our poor brother? More than three-fourths of the expense of his civilization will be defrayed by the spontaneous contributions of charity, whose institutions already shed hope for time and hope for eternity upon those children of darkness. Under the inspiring influence of private munificence and governmental aid, already the embryo lineaments of civilization appear—schools, churches, laws, courts of justice, agriculture, and the arts. Shall these hopes be blasted? Shall these buds of promise be nipped by the untimely frost of governmental parsimony? Stop these plans of civilization, and you must double and quadruple the expense saved, for the support of military establishments, and for a much longer time than it will take to supersede their necessity by civilization.

Sir, I have done; and feebly as my plea has been urged, I cannot but believe that it will prevail, and I am not without expectation that the honourable author of the motion will himself, upon a more extended view of the subject, concur with me in the opinion that magnanimity, and humanity, and gratitude, and benevolence, and justice, and even economy itself, demand the continuance of this appropriation.





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A
REPORT

TO THE

SECRETARY OF WAR

OF THE UNITED STATES,

ON INDIAN AFFAIRS:

COMPRISING A NARRATIVE OF A TOUR

TERMINING

**IN THE SUMMER OF 1851, UNDER A COMMISSION OF THE PRESIDENT OF
THE UNITED STATES, FOR THE PURPOSE OF ASCERTAINING, AND
THE USE OF THE GOVERNMENT, THE SEVERAL BRANCHES
OF THE INDIAN TRADING IN OUR COUNTRY.**

ILLUSTRATED BY A

MAP OF THE UNITED STATES,

EXAMINED BY J. THOMAS WHITTAKER OF A. S. WOODS, ENGR.

BY THE REV. JEDIDIAH MORSE, D. D.

**First Minister of the First Congregational Church in Charlestown, Boston,
and Lecturer at New-Haven.**

tion will be extended among them, as their civilization advances. Admitting then, that it is desirable that the Indians should be civilized; and, that they are willing and anxious to be educated for this purpose; have we the *means* of satisfying these desires, and of giving them the education necessary to their becoming our fellow citizens, and sharing with us our privileges? We cannot hesitate how to answer this question. We undoubtedly possess, in abundance, all the means necessary to give all the Indians, as fast as they shall desire it, the most complete education they are capable of receiving. A very small part of the profits, on the many millions of acres of most valuable lands, purchased by the government of these Indians, would furnish ample pecuniary means for the support of as many education establishments as would be competent to the purpose; and the religious associations of the different denominations of christians already formed, and forming, stand ready, faithfully to apply these means when put at their disposal, to the accomplishment of this desirable object.

Your memorialists beg leave respectfully to invite the particular attention of your honorable body, to the plans heretofore suggested, of *colonizing* the Indians, and of founding and endowing a college among them, for the higher education of Indian youth of promising character and talents, to act as missionaries among their brethren. The former seems to be peculiarly applicable to the state of our Indians, and the only method, by which those who remain, can be preserved from extinction. This plan consists in collecting, on some well located and inviting territories, in the north and in the south, one for the northern, the other for the southern Indians, the remnants of tribes, now scattered and dwindling away among the white settlements; and, from time to time such others, along our borders, as are willing to be civilized, and planting among them, at favorable points, education families, under the protection of a small, well selected military garrison. These will form the rudiments of future towns, and cities, and even states, and ultimate entire civilization. "It is, in short," to borrow the language and sentiment of a late sensible, foreign writer, on this subject, "merely to follow the method by which civilization has begun and proceeded in all countries and times; villages rising into towns, and towns into cities," and these, we may add, into large communities, "having been the origin and medium of all improvements."* The *hunter, roving state*, is not adapted to the establishment and support of the institutions which pertain to christianity and civilized life. These require the aids which can be furnished only in the congregated and agricultural state.

The establishment of a college for the education of Indian youth appears to be an indispensable mean of successfully carrying forward the civilization of their tribes, which must be done, as it ever has been done, in like cases, by *native* missionaries. Indians must be civilized

* Douglass' "Hints on Missions," Am. edit. p. 77. See also Dr. Morse's Report to the Secretary of war, p. 82 to 91. App. pp. 14 and 15; 50 to 60; 311 to 316.

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which is from above which is profitable to direct, and will, infallibly, lead you to all right results.

STEPHEN VAN RENSSELAER,
In behalf of himself and
JOHN COTTON SMITH,
JONAS PLATT, and
JEDIDIAH MORSE.

FROM THE NEW-YORK OBSERVER.

A PLEA FOR THE INDIANS.

*A Speech which might be delivered in Congress, on the motion of the Hon.
Mr. Cobb, from Georgia, to discontinue the annual appropriation of
\$10,000 for the civilization of the Indians.*

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